SOC2604 Summaries

SOCIOLOGY OF FAMILIES

AND SOCIAL PROBLEMS

Part 1 – Sociology of Families

UNIT 1
Sociology of Families

The discussion in this study unit is mainly in line with Elliot s (1986) viewpoints.

1. DEFINITION OF FAMILY

Sociologists address the family as a social institution that is affected by social change and other institutions in society such as the economy, polity, judiciary and religion.

In modern Western societies *focus on the nuclear family as the family*.

According to Elliot (1986:4), the **nuclear family** is widely thought of as a group based on marriage and biological parenthood, as sharing a common residence and as united by ties of affection, obligations of care and support and a sense of a common identity. This belief is questionable in a changing society since it refers to the conventional idea of what sexual and parental relationships ought to be and does not include different combinations of family members that lead to a diversity of family types throughout the world, especially in South Africa with its diversified population.

These days families exist in many different forms and the conventional nuclear family that consists of two parents who are married to each other and their biological children who live in the same house is becoming proportionally less common. The family is still the institution that can best provide the stable, patterned relationships that are necessary to care for and support family members in modern societies.

In our developing South African society, family structures show great variation ‒ even more so from one culture to another. We have a problem in defining what really constitutes the family because it is widely taken for granted that the family is regarded as a nuclear family and is the most dominant family type in contemporary society. This belief is questionable in modern society where we find so many different kinds of family structures or combinations of family members. The impact of this general viewpoint causes other family structures to be regarded as unusual and even deviant (eg long-term relationships, whether heterosexual or homosexual). To delimit the definition of the family to only include the nuclear family is problematic, but a universally agreed definition is hard to find. How we define the family determines the kinds of intimate relationships and living arrangements which we consider normal or deviant, and what rights and obligations are seen as legally and socially binding).

The abovementioned restricting definition of the family in Western societies does not enable us to deal with the range of characteristics associated with the modern African family or white families that we find in South Africa nowadays. It does not make room for the diversity of family structures or different combinations of family members. Different stages in the family life cycle are also not taken into account by this limited definition (eg a family might start off as a nuclear family, progress to an extended family, become a single- parent family and then become a reconstituted family with step-relationships).

In order to include all diversities and family structures and to resolve these definitional problems of the family there are a variety of family structures and concludes that the family should be regarded as what a particular social group believes it to be. This viewpoint does not exclude the diversity of family arrangements like adoptive families; foster and gay-parent families; single-parents; and unmarried, cohabiting parents. Policy-makers on the family have suggested that the term families be used instead of the family to express and recognise the diversity of family structures and the inadequacy of a restricted, delimited definition of the family. This approach regarding the definition of the family has now changed among family sociologists and the old concept of the family has given way to a new terminology of families in order to include all the different family structures.

2.   DISTINCTION BETWEEN CONCEPTS

- A household is regarded as a spatial concept where a group of people occupy the same house or living space.
- This means that the people who share the same living space may or may not be blood related (eg people who live in a commune).
- Families are generally regarded as groups of people who are bound together by blood and marriage ties (and also by adoption) and who reside together.
- There are two distinct categories: a spatial group and a kin (blood-related) group. According to Elliot (1986:4), a family can form different households or more than one household (eg when children leave home to go to school or university and then live in hostels with other unrelated people or friends, or in communes).

a)   Kinship and family

- **Kinship** refers to a wide social network of individuals that is established by marriage, common ancestry (blood ties) or origin (mothers, fathers, offspring, grandparents, uncles, aunts).
- **The family** (or families) is regarded as a variety of members who live together in a smaller group and are either married, an adoptive family, a foster family, single-parents or unmarried parents who function as a cooperative unit and take responsibility for the care of children.
- **An extended family** includes blood relatives from three or more generations, either from the father or mother s side (patrilineal or matrilineal), who cooperate and live together. If they live apart and do not pool their resources, they are seen as separate families and members of a single kin group. Most people are members of two different family groups: the family of orientation into which they are born and where early socialisation usually takes place and the family of procreation which is established when somebody gets married and have (procreate) children of their own or adopt children.

b)   Marriage

Giddens describes marriage as a socially acknowledged and approved sexual union between two adult individuals. When two people marry, they become kin to one another; the marriage bond also, however, connects together a wider range of kinspeople. There are various forms of marriage.

- **Monogamy** refers to the marriage of one woman to one man at a specific time. It is the most general form of marriage (also in South Africa).

- Legally married to one person at a time. This is called serial monogamy.

- **Polygamy** means the concurrent marriage of one person to two or more persons of the opposite sex. There are two types of polygamy:
  o (1) **polygyny**, where a man has two or more wives at the same time; and
  o (2) **polyandry**, where a woman has two or more husbands concurrently or at the same time.

- Although **polygyny** where this form of marriage is fully institutionalised, women are supportive of the arrangement and might even encourage their husbands to take additional wives to assist them and to enhance his status. However, in the current harsh economic times that we live in, it is questionable whether this is still a viable arrangement (Africans).

c) Family structures

- Elliot the term conjugal family refers to a family system in which the nuclear family is more or less independent from kin and where the main emphasis is on the marital relationship between adults.
- An **extended family** is a family in which close relatives other than the married couple and their children live in the same residence at the same time. This network of members is blood related and includes grandparents, brothers, wives, sisters, husbands, aunts and uncles who share resources. The decline in two-parent households can be attributed to an increase in births among unmarried mothers and also separation and divorce. Steyn calls this type of family the *multigenerational family*.
- Giddens believes that although worldwide changes in family structures are leading to the predominance of the nuclear family, extended families are still the norm in most societies and traditional family practices still continue. When people leave the rural areas as a result of industrialisation to seek employment opportunities in urban areas, they go and live with their kin and form extended families in the cities. Economic change in society has a direct effect on family structure.
- Nuclear and extended families were the prominent family types in South Africa a few decades ago. However, dramatic political, social and economic changes have led to a changed family structure. Socialists believe that no other social institution has changed as rapidly in recent decades as the family. They are of the opinion that the number of female-headed, single-parent families has increased in South Africa and that nuclear and extended families are, for the moment, no longer the prominent family types. Female-headed families come into existence when mothers remain unmarried or parents become divorced. Sometimes fathers die or desert their families as a result of migrant labour and the mother stays behind as the head of the family. These families can be either single-parent families that consist of a mother and her children or extended families with a grandmother at the head of the family. In Africa, particularly in South Africa, we now find more and more child-headed families because parents die of HIV/AIDS and leave their children behind to fend for themselves or to rely on child welfare grants without other family support.

d) Sex and gender

- **Sex** refers to a biological distinction between males and females; while **gender** refers to socially and culturally defined differences.
- The phrase sexual division of labour describe the different social tasks or roles allocated to women and men on the basis of their sex or biological make-up. Parsons's *expressive-instrumental dichotomy* is the most useful analysis of sex roles. It refers particularly to the

allocation of primary tasks like mothering and nurturing of children to women in the home. They take care of the emotions and the personal relationships, which are primarily *expressive*. The economic activities of men outside the family home are regarded as *instrumental* (which is practical, goal-oriented and unemotional). This refers to men's manipulation of the external environment and the greater possibility of physical mobility which characterises their occupational life in the public world of work. Traditionally, these role allocations lead to an uneven distribution of power in the family. The housewife role is valued as cheap, inferior labour; while the husband goes out and earns himself status and power in society, which gives him much more social value than his wife. However, theoretical thinking on the sexual division of labour has changed in application over time, especially in South Africa where women are now appointed on an equal footing with men and have the same job and career advancement opportunities.

- **Gender**, refers to the culturally and socially constructed and accepted differences between females and males in the meanings, beliefs and practices that relate to femininity and masculinity.
- Just as the term gender refers to socioculturally defined differences between women and men, the term gender inequality is socially constructed by members of society and refers to power relations and status differences between women and men.
- Gender attitudes, behaviour and activities are learned through the socialisation process of family members throughout life when boys and girls are attributed different roles in the household. The girls do the feminine chores while the boys do the masculine ones.
- A gender belief system prevails throughout society and is legitimated by religion, science, law and societal values. In short, gender roles are the particular roles that society put people into.

UNIT 2
Theoretical Perspectives on Sociology of Families

Functionalism	Marxism/conflict theory	Feminist theory
Focus: Family s role in maintaining stability of society and individual s well-being. Meet the needs of society to socialise children and reproduce new members.	**Focus**: Families are seen as sources of conflict and social inequality. Reinforce and support power relations in society. Reproduce new capitalist workers.	**Focus**: Families are gendered institutions that reflect gender hierarchies in society. Not serving needs of members equally.
Teach new family members the norms and values of society through socialisation process.	Inculcate values consistent with the needs of capitalist institutions and inequalities based on class.	Are primary agents of gender socialisation. Perpetuate social inequalities based on gender and social culture.
Fulfil family functions: sexual, reproduction, economic and educational.	Are sites for conflict and diverse interests of different family members.	Involve a power imbalance between men and women.
Experience social disorganisation or breakdown when society undergoes rapid social changes.	Change as the economic infrastructure or organisations of society change.	Families evolve in new forms as society becomes more or less egalitarian/ equal.

1.   FUNCTIONALIST PERSPECTIVE ON FAMILIES

- Focus on the structural properties and functions of the family system.
- They are based on the idea that if a society is to survive and operate with some measure of effectiveness, it has to ensure that specific functions are performed.
- Although families change constantly, they fulfil regular functions in society. Societies are seen as systems of interrelated and interdependent parts (called institutions) which have a built-in tendency to adapt to each other in order for society as a whole to be in equilibrium or balance.
- The various parts or institutions of society are seen as performing specific functions that contribute to the adaptation, goal attainment, integration, latency (pattern maintenance and tension control) and continuity of the whole. This means that certain social institutions (like families) are responsible for performing certain functions. The focus is on how the different parts of the system fit together; how they integrate with each other on the basis of moral consensus.
- Change in one part of the system leads to change in the other parts. It is seen as slow and evolutionary, and results from processes like urbanisation and industrialisation.

- Seen from this general functionalist viewpoint, the <mark>emphasis is on the importance of the family in maintaining the stability of society and the wellbeing of individuals. The family is therefore regarded as a part/an institution of society that functions in relation to the other parts/institutions of society.</mark>
- For *functionalist theorists such as Parsons and Murdock*, the family is adaptive and functional both for its individual members and for society as a whole. Stress the importance of the nuclear family for the stability, integration and perpetuation of the existing social order. The family is viewed as vital to and the most basic (primary) institution in society.
- Functionalist sociologists view families as systems of interrelated and interdependent parts. This means that each part (family member) has a specific function to fulfil in order for the family to continue to exist in a consensual and orderly fashion.

- Functionalism tends to presume that the family functions in ways that maintain its continuity and the overall stability and integration of society. However, when societies experience disruption and change, institutions such as the familybecome disorganized, weakening the social consensus around which they have formed. This means that social change causes other institutions (like education) to take over some of the socialisation functions that were originally reserved for families. The diminishing of family functions produces further social disorganisation (like divorce), since families no longer integrate members properly into society.
- Acknowledge that family structures inevitably change as societies change. Different societal forms emphasise different family functions. For example, pre-industrial and the more modern, industrial societies demand different functions from the family. It is argued in particular that, with the disintegration of extended families and wider kin groups in pre-industrial societies, the nuclear family has adapted to the loss of wider functions in industrial societies by retaining only a few essential functions (this is called the functional fit of the nuclear family into industrial society). Murdock describes these functions as follow.

<mark>a)   Functions of the family according to Murdock</mark>

<mark>Family functions for society</mark>
- Murdock presented the nuclear family as a <mark>universal human grouping</mark> and explained its universality through the efficacy with which it fulfils certain functions for society.
- For family in modern, industrial society has four crucial functions to fulfil in order for society to continue to exist. These are sexual, reproductive, economic and educational functions.

  1. The first function refers to the regulation of **sexual** expression between heterosexual adults. Marriage and the family allow for orderly sexual relationships based on a lifelong commitment to sexual exclusivity between consenting adults. This is said to lead to orderly sexual conduct which would not be possible if promiscuity was the order of the day.
  2. The second function refers to biological reproduction to reproduce the species or replenish the societal population without which society would cease to exist.
  3. The third function refers to the production of life necessities, for example, going to work to earn a living.
  4. The fourth function refers to the socialisation (or education) of new members of society into the culture of that society so that order and stability can be maintained on the basis of value consensus. Socialisation also prepares individuals for a constructive adult role in society.

<mark>Family functions for individuals</mark>
- The functions the family fulfils for the individual members closely linked family fulfils for society.
- The family serves as a source of sexual gratification for spouses, provides the strong emotional ties which contributes to the emotional stability of adults in the family.
- This function also helps to stabilise society in the sense that sexual freedom is prevented and

disruptive effects on the social order do not result.

- The family therefore provides both control and expression of sexual drives. Bond is further strengthened by *economic cooperation* between spouses and their subsequent mutual economic dependency. This economic cooperation within the family also contributes towards the wellbeing of society. Murdock referred to the fulfilment of these functions as the many-sided utilities of the family and to its inevitability. No society has succeeded in finding an adequate substitute for the nuclear family to which it might transfer these functions.

Functions of the family according to Parsons

- Views the functions of the modern marital family as contributing to both the efficient organisation of industrial economies and to the psychological needs of the individual.
- Emphasises the stable, affective and intimate relationships made possible by the nuclear family. This *type of family serves two main functions*: the **primary socialisation** of children and the **stabilisation of adult personalities**. The nuclear family serves as a haven in a heartless world. The nuclear or marital family evens out the effects of insecurity and harshness characteristic of modern industrial society.
- One should consider the functionality of Parsons s (gender) division of labour, particularly his *instrumental-expressive dichotomy* in the family. The instrumental- expressive dichotomy implies that men are responsible for the instrumental tasks (such as going to work) and women are responsible for the affective, expressive tasks (such as domestic chores and child care) within the family. This division is regarded as natural and a direct result of biological differences which make men and women suited to different roles and responsibilities. This task differentiation is not seen as entailing gender inequality, but rather as producing complementary positions of equal value in maintaining society as a functional whole. Marriage (or the conjugal family) is seen as benefiting both spouses. The wife receives protection, economic support and status; in return, she provides emotional and sexual support, maintains the household, and gives birth to and cares for the children.
- Parsons views society as a system consisting of subsystems. He believes that in order for any system (including society) to continue successfully, four functional prerequisites (or functions) have to be met. Specific institutions in society fulfil these four extremely important functions by working interdependently. The functions are usually referred to as AGIL, which stands for:

  a) **adaptation** (adapting to the environment in order to produce life supporting necessities is fulfilled by the economic institution)
  b) **goal attainment** (setting societal goals and ways in which they can be attained are fulfilled by the political institution)
  c) **integration** (the minimisation and settling of societal disputes are fulfilled by the judiciary institution, also called the societal community)
  d) **latency** (pattern maintenance and tension control are assigned to the fiduciary system - referring to the family, and education and religious institutions)

- Instilling religiously sanctioned values and norms into the young members of society brings the behaviour of the young into accordance with the cultural prescriptions of society and therefore contributes to the orderly co-existence of members of society.
- Family plays an important role in the stabilisation of adult personalities. More stable adult personalities suggest less conflict in broader society, and a greater willingness and capacity to resolve conflicts when they arise.

Criticism of the Functionalist Perspective

- It presents a very rosy and harmonious picture of the family. This is why the nuclear family is seen as an idealised form.
- Observes that images of the conjugal family as a haven in a heartless world appear in their strongest form in functionalist sociology.

- This viewpoint is, however, challenged **because conflict theorists and feminists** regard the conjugal (married) family as a prison rather than a haven; they view it as oppressive, repressive and confining. Three opposing positions have been adopted, namely:

  1. The conjugal family helps to preserve the oppressive industrial system.
  2. The conjugal family oppresses and represses individuality.
  3. It oppresses women.

b)   Marxist perspective on the family

- The Marxist or conflict perspective provides a radical alternative to functionalism. Instead of being seen as operating harmoniously, the family is seen as a social institution that benefits some people more than others.
- Families are seen as sources of social inequality and conflict over values, goals and access to resources and power.
- **Conflict theorists, therefore, interpret the family as a system of power relations that reinforces and reflects inequalities in the work place and wider society**. They portray the family as a system of perpetual give and take and conflict regulation.

- Karl Marx's general conception of society was based on the simple observation that humans have to produce food and material objects in order to survive. The way in which people engage in productive activity is therefore crucial from a Marxist viewpoint.
- **Marx believed that the (economic) forces and relations of production form the basis for all other aspects of the social order (which include institutions like the family, education, polity and the judiciary). He saw a distinction between the economic base and the superstructure (other noneconomic elements of social order.**
- Another crucial feature in the social organisation of production is the division of society into two opposing classes: those who have ownership of the means of production and those who do not. These two classes are called the bourgeoisie and the proletariat.
- Marx believed that there are constant, inherent contradictions in society that lead to competition between classes for scarce resources, like employment and money. He thought that class conflicts can change society and that a new mode of production would come into being with the establishment of a classless society where everybody is equal.

- To conflict theorists, families in capitalist societies are similar to the work environment in factories. Women are dominated by men in the home in the same way as workers are dominated by capitalists and managers. Through childbearing and care for family members, women contribute to capitalist society even though they are not paid for their work. Therefore class conflict and inequality also exist in families.
- When applying Marxism or conflict theories to the analyses of families, conflict in families is seen as a normal state of affairs by identifying why conflict and power structures exist. The question is: Over what do family members fight? The answer usually is over resources and power. Conflict theorists see the family as confronting two conflicting demands: family members have to compete for autonomy and authority, while simultaneously having to share one another s viewpoints in order to survive and to flourish. The issue is not to avoid conflict, but how to manage it, deal with it, and resolve it. Solutions can come through bargaining, negotiation and compromise on the part of family members. Close interpersonal relationships establish meaningful understanding and communication.

Friedrich Engels was of the opinion that families (as we know them) did not exist in early history. The forces of production, which are raw material and land or property, were owned by the community and sexual relations were promiscuous. This changed when private ownership of property was established and men (as owners of private property) needed to ascertain paternity in order to ensure that their prospective heirs were indeed their biological offspring. This led to enforced monogamy for women and also to the establishment of male control over female sexuality and reproduction. The family was viewed as a class society in miniature, with one class (men) oppressing another class (women) . Engels saw marriage as the first form of class antagonism where the wellbeing of men was derived from the misery of women and marriage became a socially enforced contract of sexual property. The reason for sexual domination was the economic exploitation of women's labour .

This process of appropriation of private property continued together with a process of proletarianisation (making people the working class). It eventually ended in capitalist industrial society where the ownership of the means of production were centralised in the hands of a few capitalists (the bourgeoisie) and the rest of society had only their labour to sell in order to exist (the proletariat).

Relationship between the infrastructure and the super- structure

The Marxist view of the relationship between the economic base (infrastructure) and the superstructure. The economic infrastructure involves the elements that relate to production, that is the forces of production (raw material and land) and the relations of production (the economic elements of society). The superstructure consists of the noneconomic elements of society and therefore refers to institutional cooperation in society (eg the family).

In classical Marxism, the superstructure is regarded merely as a reflection of the economic infrastructure. In other words, the superstructure is shaped by and corresponds to the infrastructure. Marx stated that the mode of production in material life determines the general character of the social, political and spiritual processes of life. It is because of this relationship that Marxism sees the form and function of the institution of the family as dependent on the dominant mode of production. The family sustains the capitalist mode of production. It is viewed as essential in maintaining inequalities in society because it is used as a vehicle for acquiring property and social status.

From a Marxist viewpoint, capitalist society has an exploitative nature that stems from the development of classes on the basis of differential access to the means of production (land, capital, entrepreneurship and labour). The bourgeoisie (the elite or owners) have access to the land, capital and entrepreneurship; while the proletariat (the workers or family) only have their labour power to sell to the bourgeoisie. The family is central to the maintenance of class inequalities and is seen as an instrument of capitalist oppression because it sustains it. According to the Marxist perspective, the family serves to produce and reproduce one of the basic commodities of capitalism – labour. Significantly, this labour is produced at minimum cost to the capitalists – thus generating surplus value or profit whereby the bourgeoisie further enrich themselves. According to Marx, workers can no longer exist as creative human beings. They are alienated from their products; their fellow human beings; their families; and, finally, themselves. Exploitation of the family, for example, also happens when a mother receives no financial compensation for her child-rearing role (this is thus a form of unpaid domestic labour).

Fran Ansley (in Elliot 1986:63) has translated Parsons s functionalist view (ie that the family functions to stabilise adult personalities) into a Marxist framework. She sees the emotional support the wife provides as a safety valve for the frustration produced in the husband by his workplace in a capitalist

. Elliot argues that the family provides an emotionally supportive retreat for the alienated worker and so dissipates the frustrations of the workplace . In other words, when the frustrated and exploited worker comes home after a tough day at work, his wife soothes his worries, heartache and stress. This enables him to go back to his degrading job the next day. Conflict theorists therefore depict the family as an institution that is not isolated from but subject to the same conflicts and pressures that characterise the rest of society.

Role of the proletarian family in the reproduction of the capitalist order

The family s role as workers in reproducing and sustaining the exploitative and oppressive capitalist order takes place on two levels: on the level of the superstructure in terms of ideological reproduction, and on the level of the economic base or infrastructure as a source of labour and support for such labour.

Ideological function

- The social reproduction of labour power involves the reproduction of attitudes essential for an efficient workforce under capitalism. The family can be seen as an ideological conditioning device in an exploitative society. Marxists argue that it is within the family that the foundation is laid for the production of the obedient and submissive workforce required by capitalism. The structure of family relationships ensures that young people are socialised to accept their place in an exploiting class-stratified society. Children are socialised to become obedient, subservient workers. Marxists argue that the authoritarian ideology of the family, through the domination by the father and other adults in general, results in children emerging from the family preconditioned and socialised to accept their place in the hierarchy of power and control in capitalist society. In other words, the relations of production are reproduced and sustained in the new generation.

- The family in capitalist society fulfils the ideological function in two ways. Firstly, parents socialise their children according to capitalist values and their children accept the exploitative system and their place within it without question. The family also offers solace to alienated workers, thereby softening their experiences and limiting the chances of the workers questioning an unjust system. Secondly, the family is isolated from the extended family and further burdened with financial commitments to survive on their own. The latter two are **major prohibiting factors in workers developing a class consciousness** and reverting to militant action to overthrow the capitalist system. Marxists believe that the only remedy to class inequalities and the exploitation of workers is the overthrow of the capitalist system and the replacement thereof with a socialist system with no class differences and inequalities.

Economic function

- Firstly, the family is responsible for biological reproduction. Generational reproduction (procreation and childcare) ensures that there are future generations of workers.

- Secondly, the family is a unit of consumption which buys goods for daily living and thereby assists in the expansion of markets that enables capitalists to maximise profits. It is argued that the reproduction of labour power within the family involves the daily sustenance of workers, which ensures the physical and emotional fitness of today s workers.

- The role of women in the family as a unit of consumption is of extreme importance to the maintenance of the capitalist system because it is largely through their unpaid domestic work that market products become items whereby the physiological and psychological wellbeing of the workers and future workers are secured (eg women cook food, wash and iron clothing, and render emotional support). In this way the cost of labour to the capitalist is reduced dramatically. Women are also important as a reserve army of labour . In times when the need for labour increases (for whatever reason) women can be drafted into the workforce at a devalued and exploitative salary; when the need subsides, they can be returned to the domestic workplace.

Criticism of the Marxist perspective (male domination)

Elliot (1986:65) argues that the general principle underlying the criticism levelled against classical Marxism is the same as that which underlies criticism on Parsonian functionalism: It is argued that [the] **Marxist formulation sees the modern family as maintaining and reproducing the oppressive capitalist order —** in much the same unproblematic way that Parsonian functionalism sees it as contributing to the stability and continuity of the generally beneficent modern industrial order.

By regarding the modern family as an instrument and maintainer of capitalist oppression, Marxist analyses fail to take into account the effect of pre-existing family structures as well as the effect that present-day class and gender may have on the development and functioning of the family. Feminists criticize classical Marxists for their peripheral treatment of sexual inequalities and the ideology of patriarchy (male domination).

c)   Feminist perspectives on the family

Both Marxists and feminists differ from functionalists who believe in equilibrium in society (or the status quo). Marxists and feminists advocate the creation of a new social order by bringing about revolutionary change. Like Marxist theory, feminism does not see the family as serving the needs of all members equally. Feminism has contributed new ways of conceptualising the family by specifically focusing on women s experience in families and making gender a central concept in analysing the family as a social institution.

Cott defines feminism as an ideology with three essential features, namely:

1.   an opposition to all forms of stratification based on gender
2.   the belief that biology does not consign females to an inferior status
3.   a sense of common experience and purpose among women to direct their efforts to bring about change

Central themes in feminist thought

Feminist theories on families have as their starting point, two important assumptions:

- women are their primary reference or focus group, and
- the positions that men and women occupy in the various institutions of society are socially and culturally constructed.

Gender roles are not based on biological differences and are created so that men can dominate women. Women s subordination and inequality to men are therefore central focus points.

Male domination (patriarchy) and gender divisions constitute social life. Feminists argue that gender roles are based on traditional stereotypes about men s and women s roles. This

viewpoint sees a patriarchal society in which the instrumental-expressive sexual division of labour (as portrayed by functionalists) secures personal domestic services for men and other family members at the expense of women, thereby leading to the oppression of women in families and in society. It emphasises the fact that families are one of the primary institutions producing and maintaining gender divisions and relations in society. Feminist theories conceptualise the family as a system of power relations and social inequality for women through daily interaction in the household. Women are seen as being unpaid, devalued and exploited.

In general, feminists challenge the traditional roles in families. While men and women are socialised to fulfil different roles, feminists maintain that both can fulfil various roles and be quite functional in the family. This view gives couples more flexibility to pursue their own interests as opposed to traditional roles assigned on the basis of gender only. Pressures for change stem from women s struggle to establish a society that is based on gender equality. Elliot says that feminist views on the family vary in nuance and foci. He identifies three central themes in feminist thinking on the family.

1. Regulation of women s labour through the role of housewife

Feminists criticise the relegation of women to the role of housewife because it cuts women off from partaking in the public domain and from experiencing self-fulfillment and actualisation. Men therefore dominate the public sphere and women, who are economically dependent on men, in the domestic sphere. Men's domination over women (patriarchy) existed long before either capitalism or private ownership of property was established. Women are seen as subordinate because of men s control over their labour power and patriarchy.

Housework (done by women) is also seen as boring, repetitive, lonely and without challenges. In addition, housework is unpaid and has little or no social status – thus contributing further to the inferiority of women s work and their alienation.

2. The control men exert over women s sexuality and fertility

Feminists are also critical of the link between marriage and the naturalness of heterosexuality and reproduction. Chastity is demanded from women far more so than from men. In this manner, given women s economic dependence on men, men gain control over women s sexuality and fertility; subsequently women are denied the right to control sexual access to their own bodies and to control their own fertility. Feminists feel that beliefs in the naturalness of the sexual division of labour and the importance of the relationship between mother and child (coupled with the romanticising of marriage) shroud the reality that women, through marriage, commit themselves to a lifetime of labour and sexual favours to their husbands. They also bear their husband s children – all this in exchange for economic upkeep and protection.

3. The family as an agent for structuring gender identities

Gender identities are constructed and reproduced within families through exposure to socialisation and influences by family members. Since appropriate gender behaviour strongly relies on the general social acceptance of roles that are found in the ideology of the family, parental models are most influential in shaping gender behaviour. The characteristics attributed to the family are represented when raising children. Children are encouraged to assume the appropriate gender identity by being awarded for some behaviour and punished for others. The ideology of the family is therefore intensively articulated in the process of gender socialisation in the sense that little girls are taught to be helpful, while boys can be active and independent. Hence feminists see families as positive agents for gender socialisation that act as agents for women s oppression.

While there are many variations within the feminist perspective, the most important issue is that of gender roles (particularly traditional gender roles). Feminist theories examine how gender differences are related to power differences between men and women. Feminist theories can be divided into the following three trends.

FEMANIST THEORIES

1. Liberal feminists

According to these theorists, inequalities between the sexes are socially and culturally determined and are largely the result of socialisation practices which reinforce prejudices and stereotyping. These theorists question the sexual division of labour (instrumental-expressive) and say that such division of labour is based not on biological differences, but on cultural constructs such as social policies and socialisation practices. Since discrimination against women is primarily value based, the re-education of people and social and legal-constitutional reform is needed to ensure eventual equality between the sexes. Although liberal feminism does not have a clearly developed theoretical base, it enjoys the most popular support. They call for the re-evaluation of sexist social policies and socialisation practices in order to establish an egalitarian or equal society.

2. Socialist/Marxist feminism

Socialist or Marxist feminists develop their perspective on the family within a Marxist framework. These theorists say that the source of women s oppression can be found in a combination of capitalism and patriarchy. Indeed, Marxist feminists argue that men and women are located in relations of reproduction which are essentially patriarchal in structure (Elliot 1986). Since, according to feminists, the oppression of women is located in capitalist and patriarchal systems, they argue that only a revolutionary change of these systems will emancipate women and lead to a classless and equal society. As a result of the combination of capitalism and patriarchy, women are relegated to a life of economic dependency in the domestic sphere while men reign supreme in both the domestic and broader social sphere.

3. Radical feminism

Radical feminists see patriarchy (male domination over women by virtue of being male) as the fundamental cause of women s oppression. They see the family as an institution that reproduces both the sexual division of labour (with specific task allocation for men and women) and the inequality between males and females. In other words, the family is seen as serving dominant male interests. Patriarchy is seen as being perpetuated through education, the economy, myth and religion, psychology and physical strength.

Radical feminists therefore argue in terms of a range of strategies to overthrow patriarchy and establish gender equality. They call for the establishment of women- centred beliefs and systems as a means of eliminating women s subordination to men.

Examples of socialist/Marxist and radical feminist thought

Elliot focuses on a few theorists who can be classified as either socialist/Marxist feminists or radical feminists. For the purpose of this study unit, we will focus on the viewpoints of two theorists.

1. Socialist/Marxist feminist approach: **Hartmann**

Hartmann who works within the Marxist or socialist feminist framework, argues that capitalism and patriarchy work hand in hand to ensure the subordinate role of women in society and that

patriarchy dictates that men occupy the higher positions within the hierarchy. This was attained when men consolidated their pre-industrial instrumental superiority in industrial society by agitating for a family wage for male breadwinners, excluding women from union activities and being supportive of legislation which restricted women s employment possibilities. In this manner women are degraded and forced into a life of economic dependency (on men) within the domestic sphere, mainly functioning as reproducers and caretakers of the labour force. It is therefore the patriarchal system which determines the specific places within the labour process occupied specifically by men and women. Hartmann argues that capitalism benefits from the role that women play in producing and reproducing labour by giving birth to new workers. Men also benefit from women s domestic labour and the rights they have over women in the sphere of production.

2. Radical feminist approach: **Firestone**

For Firestone, the origin of male domination (patriarchy) can be found in the unequal roles of men and women in biological reproduction. The fact that women play a much larger role in procreation is what leads to women becoming dependent on men. Out of this unequal power relationship stems the sexual division of labour and the accompanying sex-class system in which men dominate women. Men benefit from the privileges they derive from their status as family breadwinners.

Firestone, however, is of the opinion that in some societies cultural factors have started to overshadow biological necessity. She refers, for example, to the technological advances in and general acceptance of contraception. The development of artificial reproductive techniques and communal child-care facilities, whereby women can be freed from the biological burden, will subsequently lead to the demise of the sex-class system and patriarchy.

Criticism of feminism

While the functionalist perspective is criticised for portraying the family as too harmonious an institution, feminist perspectives are criticised for portraying the family too simplistically as a site of oppression. Some critics argue that the apparent limitations of both these approaches are that they both present monolithic notions of what constitutes the family. In the case of feminists, some argue that they, for example, fail to take into account situations where husbands are dominated by their wives. Similarly, they may have overlooked situations of genuine equality and affection that exist within some families. Labelling all societies as patriarchal ignores the multiplicity of ways in which societies have defined gender . The assumption that all women are exploited by men is questioned, as well as the fact that patriarchy cannot explain why genuine feelings of friendship and love exist between men and women.

d) **Similarities and differences between functionalist, Marxist and feminist perspectives on families**

These three theoretical perspectives have different starting points regarding the family, focus on different aspects, and provide different kinds of explanations on the relationship between the family and other social institutions.

Functionalist approaches to the family adopt as their starting point the view that society is an integrated whole. Each institution, like the family, fulfils specific functions that are important for the survival of society. The family reproduces members of society and values which are generally shared. Functionalists frame of reference is the urban-industrial society. Marxists take as their starting point the notion that society is divided according to class. Their frame of reference is capitalism and they see the family as structured by capitalist imperatives or necessities. For them, the family reproduces a labour force for capitalism and also capitalist values and relations. Radical

feminists starting point is gender divisions and their frame of reference is patriarchy. They see the family as the primary site of patriarchal power where the patriarchal social order is reproduced.

Marxist approaches focus on class conflict and exploitation, and radical feminists focus on gender conflict and exploitation. 8y contrast, functionalist approaches focus on cooperation and consensus rather than conflict. They focus on the positive aspects of family life where the instrumental-expressive task role differentiation is taken as complementary and does not entail gender inequalities.

It can therefore be seen that while all three approaches focus on the relationship between the family and society, they have clear differences. Functionalism, with its positive evaluation of the family as important and valuable, provides support for traditional family values. Marxist and feminist theories, however, provide critical analyses of the family and society, and focus on the demands for change in society.

However, the three approaches to the family are also similar in certain respects. They see social institutions as interrelated and the family as contributing to these institutions. Each approach views the family as playing a key role in biological reproduction and in social reproduction (maintaining, replenishing and transmitting social values and structures from generation to generation).

Both Marxists and functionalists agree that modern families are isolated from broader society and their own extended families, while strong ties exist between their individual members). These perspectives view the family as having an important role to play in biological reproduction and the stabilisation of the personalities of its members. A further similarity between Marxist and functionalist views on the family is the idea of a functional fit that exists between the nuclear family and the modern capitalist industrial society where small family groupings fit in easier than big extended families. This similarity is, however, interpreted differently by the two schools of thought. Functionalists view the role of the family in a positive light in that the family contributes to all societal institutions for the continued existence of an orderly society, while Marxists say that the family is responsible for the reproduction of an exploitative and oppressive capitalist order by providing new workers for capitalism.

The nuclear family as an economic unit is a valuable stabilising force in capitalist society. Since the production that is done in the home by women (like buying and preparing food) is paid for by the husband-father s earnings, his ability to withhold labour from the market is much reduced — meaning that he cannot decide to quit his job if he does not like it because he has a family to support. The last part of this statement again refers to the oppressive nature of capitalist society in which the labourer does not have any choice except to work for a living in order to maintain his family in society.

e)   General critique on family theories

Not one family theory has the monopoly to explain the truth. Each theory falls short of a complete explanation of family processes. However, this does not change the fact that theories are useful in research in order to investigate and understand changing families and the interaction between family members.

UNIT 3

CHANGING FAMILY PATTERS

- Important to understand the relevant socio-historical context when studying family life.
- Focus on family diversity.
- Ways in which couples live and divorce.

<mark>1.   FAMILIES IN SOCIO-HISTORICAL CONTEX</mark>

- Families are fairly simple in hunting-and-gathering societies, more complex in horticultural and agrarian societies (land is cultivated and large family and kin structures are relied upon for labour. extended family/kin group becomes central since family are economically dependent on each other. by cultivating land sense of ownership and they want to guard land.
- Industrial societies production takes place in factories.   Individuals not families are economically rewarded with wages. Economic interdependence of large families erodes with industrialization.

3 key socioeconomic rules are associated with industrialisation:

1.   In the new system people make living from jobs not from land.
2.   People are ideally hired on basis of competence in job.
3.   Wages are paid to individual not family.

- Initial resistance against industrial process; wage labour offers certain disadvantaged group in kin structures (women & young men) new avenues of economic empowerment, interdependent from old kin structures and hierarchies.

Nuclear family ideology

- Typical family – father is the breadwinner, mother the homemaker and caregiver of her family. Family is geographically mobile – urban house can be exchanged for another house in another town if breadwinner is transferred to by employer.
- Demand of industry/economy believed to be compatible with this smaller family type.
- Nuclear family – children and the stabilization of adult personalities. Functions of family and the way family interacts with other institutions a focus pint of **Parsons approach**. Nuclear family is a structure (what it looked like) and function (what it did).
- Nuclear family was portrayed as ideal family and stressed Christian values such as fidelity. (women of the copperbelt mine workers of Zambia could not stay home, they had to work)
- The nuclear family ideology is criticized because in reality the Zambia families ended up using survival strategies which resulted in a variety of households that could best serve their needs.
- We can accept the nuclear family as one of a variety of family forms that may dominate in certain context - but it is not necessarily a model that should be desired.
- In advertisements on TV's South Africa is portrayed as the ideal nuclear family, using a particular product all happy and smiling. But this might not be the case for all families. A growing acceptance of a wide variety of family is forming in SA. Amendments in legislation recognize various family forms such as heterosexual, homosexual, legal and nonlegal, monogamous and polygamous families in SA.
- Changing family forms are greatly influenced by local circumstances.

- Urbanisation and industrialization has a huge effect on families.
- 1950 western families were characterized by nuclear families, but from 1960 alternatives to nuclear families became dominant. Families ended in various ways, not just death, but like divorce, remarriages, cohabitation and single-person households in various ways.
- Contraceptive methods was introduced, women could plan when and how many children they wanted.
- It enabled women to enter the labour market.
- Diversity in SA is obvious we have different family backgrounds. One family methods does not have to be regarded as right, but planning and policy matters. Important to understand main family patters in a country.
- Whites mainly characterized by nuclear families, Indian/Asian greater emphasis on extended family. Black urbanization process delayed by apartheid. Coloured/Indian population groups were also affected by apartheid policies.   Spreading of families occurred among the populations during this period.
- Race is an assigned social category.

   a) *Parent-child living arrangements in SA*

   Census of 2001 indicated 80 % of white/Indian/Asian children lived with both parents, 55 % coloureds and 36 % of black infants children lived with both parents.

   b) *Single-parent and female-headed households*

   Most single-parent households are headed by women (can consist of grandmother, mother and children). Single-parent household can be male or female. Can be due to divorce, desertion, remaining single, death of a parent, labour migrancy all contribute to this factor. Growing concern in developing countries about female-headed households, all resources have to be supplied by a single parent. Poor families children are pushed into labour market without finishing school education. Burden of household labour, employment and other responsibilities rests on one individuals shoulders. Physical & psychological strain can lead to emotional problems.

   c) *Declining fertility rate*

   Overall declining fertility rate in country, specifically urban dwellers ad whites. Smaller families result in change in family dynamics, include effective contraceptive methods, longer education periods, cost of living, career-oriented parents and self-actualisation drive among adults. Delayed parenting common. Some people never have children.

   d) *Blended families (stepfamilies)*

   One or both of the married adults have children from previous marriage/relationship living with them. Some partners may even have children together.

   e) *Migrancy and communting*

   Apart from divorce, many reason why families don't live together. Military service, imprisonment, distance to educating facilities/employment. Stretched households refers to families who do not live together because of economic pressure. Commuter couples are husband and wife who do not live together because they cant find employment in the same area.   Commuter relationships and families is known as 'living apart together'

In SA, we find that socio-historical factors such as migrant labour still influence families from different racial groups, as well as social class, urganisation are also becoming increasingly important. From census nuclear families is associated with white families, extended family type more common among black, coloured and indian/Asian population. SA families are becoming smaller, high number of female-headed and/or single-parent families, and declining fertility rate.

3. COUPLES: PATTERNS OF LIVING TOGETHER AND DIVORCE

a) Marriage

Both civil/religious marriages & customary/traditional marriages are contracted.
Polygyny practiced by certain black people and certain Muslim groups.

- High middle age marriages in SA due to marriage being an event, or Africans as a process.
- Africans supposed to pay labola, this delays weddings.
- High unemployment rate makes it difficult for young people to live independently.
- People complete education before getting married.

b) Cohabitation

An alternative to marriage, couples share household and have sexual relations. More dominant in coloured and African population, as well a homosexual couples.

c) Divorce

Longer life was initial driving force behind making divorce easily obtained. Marriage can be legally dissolved without the spouses having to prove that there is a guilty partner or reason for the divorce. High divorce rate due to changing religious and family ideologies. The right of individual to happiness and sexual and emotional fulfilment is acknowledge.

UNIT 4

INTERGENERATIONAL AND GENDER STUDIES

- Siblings – brothers and sisters, adopted children stepfamilies.
- Biological father – the man who procreated the child.
- Economic fatherhood – men's financial contribution towards material needs of children. Also called breadwinner.
- Social fatherhood – taking care of child in some way or even living in same household with a child that is not a biological child.

1.   FEMINISM AND MASCULINITY STUDIES

- Oakley & de Beavouir important figures in early feminist thinking. Oakley argued for a long time women were thought of as mothers, daughters, wives and sisters only.
- Women were perceived in relation to others not for who they themselves are.
- Mothers, wives, daughter's sisters all refer to family relationships and as a consequence, feminists perceived the family as a central site for gender struggles.
- Men always refer to women as the "other" and had power over them.
- Since women entered the job market and not being full-time housewives since 1950 onwards changed the perspective women were viewed.
- Equal sharing (power and tasks) between partners started to exist.

- The complexities of being a man in a changing world are a focal point of masculinity. The system of patriarchy whereby men have control over women came under threat with the feminist project. Power base of men were pulled to pieces; question arise where is the "crisis of masculinity".
- Factors like rising unemployment among men and poorer performance of boys in comparison to girls at school are cast as examples of the masculinity crisis.
- "New Man" concept developed which refers to men having sympathy with the feminist project and are willing to look after children, etc.

2.   GENDER

- Men have mostly been studied for who they are, not as fathers, sons, husbands or brothers. As representing society.
- Feminist project managed to rectify this picture by placing women alongside men as part of society.
- Gender studies focus on relational aspects between people.
- Hegemonic masculinity, which refers heterosexual men with an income and fairly good athletic abilities. Man would get married and have children. Becoming breadwinner.
- Some men are placed in hierarchal order, dominating others.
- Gender does not only distinguishes between male/female experiences, but points out differences between male and between women.

Life course perspective
- Unique circumstances of an individual's life are taken into account and understood in context of major events that form the background of that individual's life.
- Changes and development over time considered.
- Concerned with transitions with individual or family undergo (birth of baby, death of family member).
- It's seen as multidimensional because multiple identities are involved (employee, father, husband).
- Life course is not "life cycle" which provides pictures of specific stages of life.
- Life course perspective considers that not all people wil experience life transitions the same way.

3. CHILDHOOD AND YOUTH

The increase complexity of the industrialised world demanded better skilled and educated workers, children were forced to move from labour force to schools. Longer education periods where children spend long hours in schools away from family, made this age category noticeable and distinct. In pre-industrial societies children support parents and contribute to the family's income throughout life. In industrial societies with emphasis on education, children generally cost more than the support they provide.

1. Socialisation
- Family primary socializing agent of children.
- Important goal of socialization that governs the behavior of many parents is the intention to foster valued qualities in children that adults believe are adaptive in particular social content.
- Popular examples of children socializing their parents include use of technological equipment.
- Children know more about computers, internet, than parents.
- Children learn languages quicker an become translators.
- Illiterate parents depend on children to help read documents, etc.
- Adults become parents, grandparents, uncles and aunts through the birth of their children.

2. Children and gender
- Adults tend to raise boys and girls differently in most societies.
- Gender appropriate – boys encouraged to play active games, girls encouraged to help with household activities.
- Parents encourage gender specific behavior by providing different toys and assigning different tasks to boys and girls.
- Because of this different treatment of boys and girls is based on gender stereotypes, gender stereotypes become self- maintaining.

3. SIBLING RELATIONSHIPS

- In nuclear families, siblings are biological or adopted children from the same parents.
- In non-industrialised societies term "brotherhood and sisterhood" are considered appropriate than the term siblings.
- Sibling relationships are enduring because people have the same siblings throughout life.
- Differences between siblings are overemphasized in order to give children a specific place in family. By over emphasizing on differences between siblings, similarities are ignored. Gender, age gap, and number of siblings can all influence extend f sibling typecasting.
- Twins of same sex are opposition to each other, trying to acknowledge their uniqueness.

- Various stereotypical portrayals of parenthood are presented in the media.
- Adverts feature mothers wants "best" for their children, buying specific food, soap, etc. Fathers buy cars safe for the family.
- Adverts give stereotypical images of motherhood and fatherhood.

1.   Motherhood ideologies

- Role division according to gender in terms of women are primarily responsible for child care.
- Women are socialized into believing that having children is a primary source of self-identity.
- Some cultures prevent men from being directly involved with caring for their children.
- Women's lives has been characterized primarily in terms of motherhood, men's lives without reference to fatherhood.
- The term intense mothering captures the notion that children need constant, undivided attention off their mothers.
- The link between mothers and children is regularly taken for granted, while link between fathers and children is easily downplayed.
- When referring to motherhood, implied biological motherhood.
- Apart from having children, expected mothers raise their own children.

2.   Fatherhood ideologies

- Distinguishing between biological, social and economic fatherhood. Clear that these different roles pertaining to fatherhood may be performed by the same man.
- Head of household.
- Despite these various roles, father is most often described as a patriarch and a breadwinner, and lately he is associated with "new fatherhood".
  - **Patriarchy**
    - Empowerment of women challenges patriarchy of men's sense of worth.
    - Young black women do not always adhere to traditional notions of a dominating patriarchal system when they argue for a more egalitarian relationship to benefit themselves and their children. Women work and earn their own money now. Teenage pregnancies in townships means that daughters are already involved in parenting skills.
  - **Breadwinner**
    - Economic role of father.
    - Fathers who are in stable relationships, if they cannot provide see themselves as worthless.
  - **New fatherhood**
    - New emerging fatherhood.
    - Father who is more involved in the different phases of child's life and takes responsibility for physical and emotional care of child.
    - Industriallised society made fathers absent in child's life.
    - Now that women are in the job market, it initiate more fathers to be involved in children's life.
    - Today's men are more involved in sharing household and child-rearing responsibilities than previous generations of fathers.

5.   THE ELDERLY

1.   Ageing and diversity
- Elderly can be rich or poor, ill or healthy, friendly or unfriendly.
- A group of people sharing a particular life stage.

2.   Elderly and grandparenthood
- Families of three generations or more are increasing.
- Grandparent-grandchild relationship is affected by various factors, including physical distance between them, their ages and gender.
- Younger grandparents are more likely to have a "fun" relationship with their children.
- Influence of parents important in relationship between grandchildren and grandparents as they control the amount of contact between them.
- Grandparents play role of caregiver to grandchildren (acting like a parent).

UNIT 5

Families and socio-economic realities

- Families have interplay with economic sector.
- Economic sector has a forceful impact on family since occupational status and income affect a family's lifestyle.
- **Class** – indicator of social stratification system within capitalist societies. Basis of income, education and lifestyle.
- **Underclass** – category associated with people living for below society's average income level.

1. FAMILIES AND THE ECONOMIC SECTOR

- Pre-industrial times households cooperated as economic units to produce for their needs; to ensure survival.
- Women were largely responsible for children; children started doing work from a young age.
- With industrialization, division in workplace and household was introduced as people would have to leave household to work as individuals for factories or other places of employment.
- Men being breadwinners is associated with industrialization where men entered and controlled labour market.
- More powerful positions occupied by men.
- In SA division of labour according to gender was also intertwined with racial divisions. Many black females were working for white females, many white women therefore escaped domestic labour and classed as "ladies of leisure".
- Labour divisions according to race became established and white men dominated their black counterparts in various industries.

a) Women, men and employment

- Feminist challenged patriarchy and that the role of the housewife was seen as ensuring women's dependence on men.
- Women joined the paid labour force in industrial societies from 1970s. High percentages of mothers with preschool children became part of paid labour force.
- In 2004 elections in SA, political commitment to gender equity was demonstrated by appointment of 12 women as cabinet ministers.
- South Africa 3rd highest proportion of companies employing women as senior managers, 8th highest proportion of women in management posts.
- However men still have more economic power based on income.

- Gender equality is, broader concept than women occupying powerful positions and having equal income levels.
- 20th century evidence of feminists' achievement, but comes with a double burden as women leave their offices, factories or other place of employment, they return to hungry children, unwashed dishes and laundry. A second shift of work thus begins at home for many women.
- The double-burden of full-time employment and domestic labour undermines the gains made by economic empowerment through employment.

- *Dual-earner* and *dual-career* families.

  o Both husband and wife are employed.
  o *Dual-earner*, women perform paid work of economic necessity and not because they choose to. Women can occupy positons which they have few career prospects.
  o A *dual-career*, women want to work and they see their occupation as a career they can advance in.

- Certain companies accommodate working moms, flexible working schedules, part-time positions. To meet family obligations and still have a career.
- **These developments referred to as "Mommy track"**. (downside could be employer perceive women in the "mommy track" as less committed). Receive less promotion and likely to lose their jobs if company retrenches. Women earning less income than males.

- Trade unions have had some success in recognizing fathers' responsibilities as parents when paternity leave for fathers.
- Where women struggle to cope with demands of families and work simultaneously, men are cut off from family life because of an increase of demands placed on them by employers.
- Economically active populations increase demands on them, as there are more frail elderly, and people affected with AIDS.

- Childcare should be available to all parents. Perception that only women are responsible for childcare should be wiped out. Mothers and fathers should have equal rights, responsibilities. Employees who are parents are not the only employees who need time off to take care of family responsibilities. Most people have family obligations from time to time, even single people.

b) Work-life integration

- Industralisation brought disruption between work and family life, work commitments are increasingly imposing on many aspects of people's life, owing to a "24-hour global marketplace".
- SA use more contractual workers. Have less bargaining power, get paid per hour.
- Longer shopping hours, including weekends. More workers employed over weekends on hourly paid salaries.
- Technological developments mean that individuals can be reached almost anywhere at any time and place, difficult to leave work behind at the workplace.
- New ways are needed to understand how paid work should be integrated with the rest of life.
- In workplace men are seen a more dependable and likely to be promoted since women generally still take on family responsibilities. Women need support from partners ad fair distribution of household labour tasks.
- Some women stay single, have no children and achieve successful career.
- Gender distribution of family tasks and household labour therefore an impact on economic and career success of men and women.

2. UNEMPLOYMENT

a) Men and unemployment

- If man cannot provide for family he feels feelings of despair. A global pattern of accumulation have led to unemployment for unskilled workers and a corresponding decline of male breadwinner roles.
- Contested view of 'crisis of masculinity' and unemployment contribute to factors of perceived

crisis. The breadwinner role is an important part of fatherhood for men and their families in industrialised societies, fatherhood can become fragile if it is largely dependent on insecure wage earnings.

- Apart from ideology of the male breadwinner, men are also the main earners in practice. Men are more likely to be high income earners and less likely not to have any income at all.
- Unemployment of men leads to lowering of living standards for entire family.
- Men are likely to be worse off if they had unemployment spells compared with men without unemployment periods. Men in middle-aged years who lose their jobs find it very difficult to get employed again, whole family have to re-adjust.

b) Women and unemployment

- Women are increasingly being employed. There is a different shift from male to female labour.
- Single mothers are often associated with poverty = ***feminization of poverty***.
- Economic restructuring forms part of global market trends and unemployment and unskilled workers are increasing. Men are losing their breadwinner role while women still experience discrimination.
- Apart from female-headed households the belief exists that women are less affected by unemployment because they are primarily wives, mothers and caregivers. Feminists argue female unemployment also affects living standards of families.
- Apart from economic costs of female unemployment, psychological costs are also involved. Unemployed women experience housework as boring and meaningless. Isolated form social relations found at work and feel dependent on others.
- Married mothers may try to fill their lives with a commitment to motherhood and domestic chores.
- Some women may feel relief if they have been exempted from the 'double shift' of work.
- Less stigma attached to unemployed women than men. Femininity is not threatened by unemployment in the same way as masculinity.

c) Youth and unemployment

- (Un)employment patters of youth linked to family dynamics. Employment regarded as indication of taking on adult roles, such as marriage and parenting.
- Unemployed men is seen as unsuitable prospective husbands. Contribute towards high number of cohabiting unemployed young people who would be married if they were employed.
- Linked to rebelliousness or even lawlessness.
- Associated with criminal behavior and rising suicide levels (ongoing debate on 'crisis of masculinity').
- Young women fall pregnant and regard unmarried motherhood as avenue for limited adult status.
- Unemployed youth take part in household duties.
- Parents often insist on some structure, conforming to sleeping habits of people of average working hours, help with household chores and keep on job-hunting.
- Youth are more likely to be unemployed than adults. Rural youth unemployed.
- Some countries very young children go work in agricultural market not completing schools and are likely to remain poor as adults.

3.   SOCIAL CLASS AND FAMILY LIFE

- Basic notion of Marxist theory is that the family ensures that the class system is sustained.
- Social class dependent on income, status and educational levels.
- Social class affect family life in a fundamental way.
- Middle-class women seek work as more central to their lives, and put family first.

6 class positions

- Families that have been wealthy for more than one generation. Wealth is inherited.
- Get involved in charitable organisations.
- Choose suitable partners for marriage.
- Women may also have high education.
- Children extremely important to carry family name.
- Parent-child relations are warm and joint activities are common.

Lowe-upper-class
- Families create fortune in their own lifetime.
- Imitate upper class, less emphasis on extended kin.
- Children are sent to school to meet children from upper class.
- Children become part of upper class or take on their grandparents class position.

Upper-middle-class
- Assigned to people on basis of their education and occupation. Doctors, lawyers, business managers. Earn above-average salaries.
- Have dual-career families. Both spouses work.
- Extended kin are maintained.
- Are child-centered. Mothers primarily responsible for care of child, but fathers are supportive of their children.

Lower-middle-class
- People without any tertiary education, stand less chance of career advancement.
- Clerical work, sales department.
- They are honest, hardworking, follow rules, respectability.
- Extended families are quite important.
- Husband main breadwinner, wife in charge of household.
- Children are valued, respectability and conformity is promoted.

Working-class
- Men do construction or factory work. Women waitresses.
- Strict division of labour according to gender.
- Children is regarded as women's work and female relatives supportive social network.
- Leisure activities are largely gender segregated.
- Families are more adult-centered and expect obedience from children.

Lower-class
- Unemployed, unskilled, semi-skilled
- Poorly paid. Little chance of advance in occupations.
- Women more likely to find employment than men.
- Female's strong social network for support through childcare.
- Childcare regarded as women's work, fathers may be affectionate towards children.

Above typology too rigid, but important aspect of typology : parents raise their children according to values that they cherish in their personal lives. Job success often depend on their values.

Most striking effect of a family's class position on the life changes of the individual is the underclass. In US and GB underclass are excluded from the main economy of the country, are disadvantaged in a number of ways, dependent on state welfare, little or no power in main society.

Conclusion

- Women often carry a double labour load (at work and home).
- Men are often excluded from family tasks, because of high demands employer place on them.
- Men, women and youth experience unemployment differently, especially breadwinners.

Part 2 – Sociology of Social Problems
UNIT 6
What are social problems?

Origin in 18th century Europe. Repeated episodes of social disorder, such as strikes, arson, civil strife, large-scale impoverishment of population. More crime, alcohol abuse, suicide in family. Disorder brought about changes in European societies by urbanization and industralisation, while political changes set in motion by example of French Revolution.

Social problems were seen as anything that violated society's moral preferences and beliefs. Disorganisation as a result of a breakdown of norms and values. Sociologists goals to reduce social problems, improving people's lives by returning to a social structure according to notions of what society ought to be life.

August Comte (1798-1857)	- Referred to the "father of sociology". - Experienced traumatic consequences of conflict, war, social disorganization, and believed that if the causes of these could be determined, it would be possible to solved consequent problems. - Prompted him to start new science called 'sociology'. - Essential to have social institutions such as family and church.
Emile Durkheim (1855-1917)	- Studied causes of suicide after the suicide of a close friend. - Argued suicide is a social condition that results from identifiable social forces. - Suicide lack of social stability. Those who lack strong ties more likely to commit suicide. - First sociologist applied statistical procedures & techniques to scientific analysis, description and explanation of social problems.
Karl Mark (1818-1883)	- A German social thinker who lived in England, had close friendship with Friedrich Engels. - Highly sensitive to circumstances of working class. - Social stability rested on poverty and exploitation of underprivileged in society. - His biggest problem was inequality between ruling, working class, authority. Believed the latter was responsible for people's suffering and degradation. - Argued that if inequitable distribution of power and wealth eliminated, problems such as crime, poverty, unemployment, interpersonal conflict and alcohol abuse would disappear.

How does personal problems become public or social problems. We looked at crime, AIDS, women and child abuse.

A **personal problem** can be defined as a problem whose causes and solutions lie within the individual and the immediate environment. (unemployment; causes one not to meet his nutritional, clothing and housing needs). Personal problem is blamed on victim or offender.

In SA unemployment rate 37 %, becomes public issues. Crime and poverty poses threat to general wellbeing of population. Social problem give rise to the need for collective action outside individual person.

3. CONSIDERATIONS IN DEFINING A SOCIAL PROBLEM

Social problem is a condition that contradicts existing norms and values and is incompatible with the desired quality of life.

Key element to defining social problems:
- General awareness of a social condition
- A pressure group defining a problem
- Certain values and norms being under threat
- A perception that problems can be resolved through collective action

a) Social problems: a definition

A social problem exist when pressure on an influential group or significant number of people in society become aware of the fact that a certain social condition is posing a threat to their values and they believe the problem can be solved by means of collective action.

b) Awareness of a social condition

Environmental pollution is regarded as a social problem, threat to general health of population and destroys nature.

c) A pressure group defines a problem

Usually pressure/influential group of people in society identifies a condition of phenomenon as a problem. These people have meaningful impact on public debate and can succeed in steering legislation and policy on issue in a certain direction. They are political parties, dominant or rural cultural, racial and religious groups.

- **The power to define a phenomenon as a problem**

  Power is the ability of someone/group in a social relationship to imposes their will on others, even against the will of the latter and in the face of resistance. Power is explained:
  - **Numerical strength** – represent a majority, outnumber opposition.
  - **Organisation** – is possible for small group of well-organised group to coordinate people's actions/behavior in order to achieve their goals. Greenpeace movement, pollution problems for example.
  - **Access to resources** – can persuade/force people to conform to wishes of group. Military power, wealth, prestige, access to news media and control of salaries and labour conditions.

- **The authority to define a phenomenon as a social problem**

Power and authority are closely related. Governments are vested with certain powers. Individuals such as school principal, police officer, minister of religion, parents, magistrate and manager of business.
   o **Traditional authority** – Belief that customary way of doing something is correct. Parents.
   o **Rational authority** – Perception exists that problems can exists and understood by applying human reasoning.
   o **Charismatic authority** – Person's ability to "prove" he/she possesses special personal qualities, insight, knowledge, abilities of powers to lead. Mandela.

d) Values and norms under treat

Values refer to a society's general perception of what is desirable and humane. Such as preservation of life. Certain norms that culminate in rules, such as regulations and laws. Murder and assault, prohibited by law and punishment can be given such as imprisonment.

Not all societies values are equally important. Some say abortion is murder, some say it' the pregnant women's choice.

e) Belief that social problems can be solved through collection of action

Some belief social problems such as unemployment and poverty can be alleviated if government intervene. Some believe AIDS can be solved by joint action by government, employers, health institutions (clinics hospitals) and cooperation of general public.

f) Important features of social problems

International ideologies	• Racism, women & child abuse.
Historical context	• Depends from one period of the next in the history of given society. Racism, women & child abuse, was not a problem so long ago, but are today for example.
Wide impact	• Social problems have a wide impact on a country, its people, local and central governments, institutions/organizations. • Poverty, unemployment and AIDS affects people all over the world. • Unemployment, for example, affects a family's health, education level, career training of children. Incidence of crime, and impact of all these on government policy, and organisations whose task is it to address them?
Uniqueness of society	Social problems are unique to a specific country/society. Apartheid was unique.
Conflicting values and interests	Interest groups such as organisations for women's rights, identification of women abuse. These groups benefit in one way or another from maintaining the existing order. They are generally opposed to social change as it threatens their special interests.

Focus on
*   social phenomena of which society becomes aware of as a problem
*   who is defining the phenomena as a problem
*   which values/norms are under threat from the phenomenon
*   what planning society has done towards solving the problem/what are they doing to solve it

SA problems are linked to factors such as
- A large-scale urbanization and industrialization process
- Economic depression of the 1930s
- Accompanying so-called 'poor white' issue
- Racial conflict and labour unrest on the gold mines

Social research on social problems concern itself with a view to explain social problems. Some sociologists come forward with concrete solutions for solving social problems, e.g., establishment for abused women, government actions aimed at addressing unemployment, poverty, housing shortage, AIDS, etc.

Any policy impacts directly on people's lives sometimes benefit some to the disadvantage of others. Research and policy has ethical implications that researchers take into account.

Sociologist advised government on policy matters in SA, such as:
1.   SA Constitution Act 108 of 1996 contains two clauses dealing with promotion and protection of the rights of cultural, religious and language communities.
2.   To enable it to provide guidelines on the implementation of safety and crime prevention measures at modular shuttle stops (train stations, bus & taxi stops).

5.   SOCIOLOGICAL THEORY AND SOCIAL PROBLEMS

Lauer, a theoretical model for understanding social problems is useful for analysis. Three major theoretical perspectives are used in analyzing social problems: structural functionalism, conflict theory and symbolic interactionism.

Each theory has distinctive emphasis.

Structural functionalists	- focus on social systems and the manner and their order - e.g., Rapid change which change has weakened norms and values, causing social instability and lack of consensus I social institutions (family).
Conflict theory	- emphasizes the inherent contradictory interests of groups, inequalities, stratification and the results of change - Focus on powerful groups in society, with emphasis on stratification – class inequalities; e.g., higher rate of crime in poor families due to lack of opportunities for working, etc.
Symbolic interactionism	- emphasis interaction between individuals, the importance of knowing their individual viewpoints in order to understand their behavior, and the ways in which social life and meaning are constructed through this interaction - Focus on notion that people learn criminal behavior by interacting with criminals and accepting their way of life.

- The relationship between two or more variables.
- The theory could state that juvenile delinquency is connected to or explained by the bad example of friends who are involved in crime.

Theory is important in studying social problems because:

1. A theory gives an explanation of a social problem. (why do children become involved in drugs).
2. A theory focuses attention on a specific aspect of a phenomenon that is being studied/explained. (can you explain why more boys than girls are involved in drug abuse).
3. A theory shows up gaps in our knowledge of problems.
4. A theory helps us to predict future behaviour/conditions.
5. If we are able to explain the nature and causes of a social problem, this will enable us to find possible solutions to the problem.

Summary

- Social problems are a relative concept and that not all members of society agree on whether a phenomenon constitutes a problem.
- Society usually is the entity that identifies a problem, but it is a pressure group that defines it, with view to collective action in order to do something about it.
- Sociology makes scientific study of social problems. Aims to arrive at making recommendations on possible solutions to such problems.

UNIT 7
Crime as a social problem

- Focus on crime in SA.
- Roots or origins and their social effects.
- Effects of crime on communities and individuals in society.

1. THEORETICAL PERSPECTIVES ON CRIME AND DEVIANCE (abnormality)

a)	Functionalist perspective	- Emphasises societal stability and the way in which the different functions of each institution contribute to the equilibrium and continuance of the whole. - A certain amount of abnormality contributes to the smooth functioning of society. - Abnormality is rooted in societal factors like rapid social change (in SA a lack of social integration among people). - The shift from tradition to modern societies brought on by industralisation and urbanization. - Many people continued following old norms, values and laws, rapid social change contributes to normlessness (known as *anomie*). This happens when people experience social norms are becoming weak, conflicting & nonexistent. **Deviance and crime serve 3 important functions:** 1. **Deviance clarifies rules**: by punishing deviant behavior, society commit to uphold certain norms, values. 2. **Deviance unites a group**: where there's a threat to group solidarity people unite and their loyalties are reinforced. 3. **Deviance promotes social change**: people commit act of crime on purpose to correct injustices (segregated busses, etc.). ==Strengths== - Social structures produce deviance, not only individual. - Social conditions put pressure on individual to behaving in certain ways. - Deviant behavior is a product of people not having equal access to specific economic structure. Illegal means become only option for success. - People choose to behave or not behave according to internalized norms/values, but they make their choices from socially structured options/positions. - Emphasis is mainly on social structure not on individual. - Prostitution is functional in that it supports and maintains social systems that link sexuality to the commercialization of women's gender role. Women are seen as sex objects. But also serves as functional purpose for society, women have economic independence. ==Weaknesses== - Does not explain how norms and deviance are established. - Does not explain why some behavior is defined as normative, illegitimate, nor questions who determines the social norms and values upon which judgments are made. - Tend to forget injustices that labelling someone may cause.
b)	Conflict perspective	- Emphasises unequal distribution of power and resources in society – link to social inequality. - How is society structured so that some groups are advantaged while other groups are disadvantaged and even stigmatized as deviant. - Is a macrostructural approach in which the structure of society is considered as a whole in developing explanations of deviant behavior. - The economic organisation of capitalist societies is responsible for deviance and crime. - Conflict theorists view deviance in terms of power relations and economic inequality. They believe that upper economic groups can better hide their

deviance and crime.

- Corporate crime refers o wrongdoing of wealth and powerful individuals. Elite deviance also called white-collar crime.
- The law created by elites in order to protect the interests of the dominant class.
- Conflict theorists emphasize significance of social control in managing deviance and crime (for example, health workers, police, regulate and administer responses to deviance).
- Poor working-class vulnerable to social control. More likely to be labelled deviant by powerful groups and are imprisoned more easily.
- This approach is based on the assumption that laws and the criminal justice system protect the power and privilege. But murder, rape, etc., committed by people from all classes.

<mark>Strengths</mark>

- Its insight into significance of power relationships in the definitions, identification and handling of deviance. The way in which injustices of society are analysed for disadvantaged and privileged groups produce a powerful analysis of crime and deviance.

Weaknesses

- Laws are there to protect all citizens, not only the rich/powerful.
- It is less effective in explaining other forms of deviance (prostitution, child abuse, alcohol/drug abuse).

2. CRIME SINCE DEMOCRATISATION IN SOUTH AFRICA

Sociology focuses on social groups and communities. Social activities occur within these groups/communities, in a particular past, present, future. Following examples of crime are prevalent in SA:

1. Economic offences and corruption	Corruption in SA has become a "multiheaded dragon" and a developing model has become an urgency. For example, the Strategic Arms Deal.
2. Cash-in-transit heists	A steady rise in heists, until security companies have gone to great lengths to transport money.
3. Attacks on farmers	Regularly reports in SA of attacks and murders on farmers. Government incapable of putting an end to the escalating attacks.
4. Stock theft	Stock theft is widespread. Confirms a strong link between poverty and crime (high unemployment and underdeveloped areas).
5. White-collar crime	Corporate crime that is committed by people of affluence in the course of their business activities. (Fraud, embezzlement, tax fraud and evasion, etc.).

3. REPORTED CRIMES

Some crimes are reported to police, while many are not. Identity theft is growing. People commit fraud this way. Housebreaking, murder, rape.

4. WHY DO PEOPLE COMMIT CRIMES

Crime is normally defined as an act that is prohibited by the law. In order for an act to be considered criminal, the state has to declare that it is illegal or criminalise it.

a) *Transition to democracy* – Has lead to sharp increase in crime. The scourge of crime may well replace the scourge of apartheid. Moved from authoritarian rule to democracy may explain something about the rise in crime in SA.

b) *History of poverty* – The historical "baggage" of poverty due to discrimination.

c) *Role of stat bureaucracy* – SA's economy is diversified and the country's infrastructure is strong. But can't control resources. Criminalisation of the state is not yet a foregone conclusion in SA. Incumbents of certain positions have not yet learnt optimal skills at national

and provincial level, there is room for criminal activity to take place. White collar rime in both the public and corporate sectors seems to be high.

d) *South Africa in transition* – SA is a society in transition. Transition violence or violence during "transformation" frequently turns itself into a form of social violence directed against people, not property, and especially against people in rural rather than urban areas.

e) *Globalisation*: Crime goes international – As the world becomes "smaller" owing to easier and modern transport and communication networks, it becomes easier for people, money and criminal activities to cross the boarders. Globalisation came to reality of crme crossing borders and internationalizing itself. Crime become much more mobile and fluid – an international traveler. Internet technology and the worldwide information explosion also contributes to crime occurring much wider scale than before.

5.   POLICY AND COMMUNITY APPROACHES

In general government makes policies to deal with a problem. This is called policy approach. Relates to problem solving or a problem-solving approach. Community approach refers to specific initiatives that individuals/groups take together to solve a problem = problem-solving community strategies/activities. Both are important. Like AIDS, poverty, unemployment, crime has become major social problem in SA. Can be fought in many ways. Not just a police matter.

a) Policy approaches	- Attention to be given to policy, policy making and the role of civil society or the community in crime prevention/reduction. - Crime prevention/reduction requires a mutually cooperative approach between government, policy, community, security industry. - Communities, civil society and government departments can play a role in tackling crime. - Government should make more money available to fight poverty and unemployment. - Government departments must coordinate resources by focusing on education, health, labour and welfare problems in society. - Government policy makers represent the citizens who elected them to government, which then elects the executive or ministers in cabinet, and other members of parliament. - Policy makers should remember policies and focus on social reconstruction and poverty alleviation. - Policies that improve education and self-development help to make people more aware of crime. - Education policies could assist in defeating crime at all levels of society. - Regional differences also inform/assist in national and provincial budgetary decisions and the allocation of scarce financial and human resources. - Clear need to redirect/reallocate funding to high-risk areas.
b) Community approaches	- Community networks for partnerships in crime prevention is communities reaching out to assist each other with new approaches to deal with crime. - Vigilantisms is one way to stop/reduce crime in communities. But they break the law/take law into their own hands. - In communities criminals are sjambokked, stoned, beaten and killed in many ways. - But Constitution says everyone is entitled to fair court hearing. Civil society, community and crime prevention - All members of community responsible for crime prevention. - More resources to be made available. - Community networks to be used to help individuals in crime

	reduction.
	• Community to work a plan to reduce crime.
	• Community networks help create jobs, developing a safe and high-quality living environment, providing education, dealing effectively with criminals.
	• Right actions need to be taken such as the law and courts, policy making, education and victim empowerment, community initiatives, etc.
	• We need to protect and support crime victims.
c) Crime prevention: a joint responsibility	• Crime has become nonracial. • Crime prevention is both state and society responsibility. • Problem solving includes the involvement of individuals and community – not only the legal system/politicians.

Conclusion

Crime is a symptom of society plagued by all types of social problems. Steps to prevent crime should be complemented by social and educational programs that assist in changing unjust economic structures.

UNIT 8
Marginalised identities: disabilities

- Marginalised identities are labelling someone being handicapped/disabled.
- Being labelled, someone is identified as someone different form others, can intensify a feeling of not fitting or, or "otherness".
- The type of "otherness", the extremity and the visibility of the otherness may all contribute to experience of being different.
- Marginalised identities of today may become part of mainstream identities in future or be part of mainstream identities in other societies.
- Labelling / discrimination.
- Impairment – absence of limb, defective limb, or other body parts.
- Disability – social and physical disadvantages and restrictions related to impairment that are placed on individuals with an impairment.

1.   LABELLING

Do we need labels
Labels have power. Labels are needed by healthcare workers in order to plan interventions; provide treatment. Positive consequences if "correct" labelled, negative if "incorrect" labelled.

Labelling and disability
Determining the level and type of disability is important to plan effectively for meeting the specific needs of disable people. Deaf people do not regard deafness as a disability.

2.   GOFFMAN ON STIGMA

Being stigmatized
- In Goffman's (1963) work he draws attention to the difference between a virtual and an actual social identity.
- *Virtual social identity* – tend to place people in categories and when we first meet them, try to anticipate the categories to which they belong.
- The particular attribute then becomes a stigma which "constitutes a special discrepancy between virtual and actual social identity.
- Goffman argues once a stigma is attached to a person, the belief follows a particular person is "not quite human".
- A multitude of discriminatory practices could follow such as name-calling, abuse to deny a person employment.

Coping with stigma
- Dealing with stigma on individual level (accepting the self), mixed social interactions (between stigmatized and the non-stigmatised), and in social situations that is shared with people that has the same stigma.
- Dealing with stigma on individual level important when born with stigma (like not born with a lost limb, or being institutionalized for depression). Such encounters for some are devastating. Others focus on positive aspects and make them a better person who could have empathy for others.
- Having interaction with people who has been stigmatised can be experienced as "relaxing". E.g., deaf people freely use sign language and are understood.

- Some people withdraw when stigmatised, and not associate with same people again.

3.   FOUR MODELS OF DISABILITY AND IMPAIRMENT

By French and Swain

1. Medical Model **Individual problem (inability to walk/hear)**	- Disease and illness - Individual is not to be blamed for being ill. - Psychological issues are not considered as possible causes of an illness - Patient is a passive recipient of treatment to body by expert - Medical knowledge and skills determine type of intervention - Disability is understood as an impairment of individual which requires care and if possible a cure - Medical professions provide interventions in lives of people and certain disabled people - Disabled people regard their service essential to improve the quality of life. - Some medical doctors say disable children should not be born at all. Extreme view to prevent disabilities.
2. Tragedy Model **Disability is an individual tragedy**	- Regards disability as individual tragedy instead of a social/political issue - Disability is always regarded as negative when words are used like "victims". - Other cultures can view disability as punishment for some wrongdoing by higher being. - Even positive labels, such as "courageous" is seen as negative – because they keep on living. - People with disabilities are not regarded as people with meaningful and fulfilling lives. - Best option for people with disability is to act as much possible like "normal". E.g., deaf not to use sign language.
3. Social Model	- People are not so much disabled by impairment, but rather by a world that disables them. - Buildings and physical structures are designed (no wheelchair ramp, lifts without buttons for the blind), social structure of society, prejudiced, discriminatory, stereotypical, oppressive behavior, perceptions of physical able people towards people with disabilities. - Highlights the social and political nature of disability. Distinguishes between impairment and disability. - Impairment is transformed into "negative" (wheelchair ramps).
4. Affirmative Model	- Rejects tragedy model and takes the central views of the social model further. - Wants to place the experiences of people with disabilities at the centre by affirming their identity. - Media often describes disabled people as helpless/dependent. - Why affirm an identity if there is nothing to be gained from such an identity - That affirming an identity of disability denies the harsh realities of living with impairment. - Having an identity of being disabled has to be viewed in relation to other identities such as gender, race, sexual orientation and age. - Do not assume disabled person want to be "normal" recognize the expertise of people with disabilities and listen careful to their views.

- Disability is not new, since 1970s received cultural and political attention, has been prominent to some degree since 1980s. Relatively new.
- *Different waves all identity struggles to through*:
  1. **Establishment of identity against the societal definitions that were formed largely by oppression. Negative descriptions of marginalised identities are replaced by positive ones to "normalize" the identity**. Basic rights have to be formally established to prevent discrimination and in order to achieve some political power, people with socially marginalised identities have to mobilise, form groups and develop certain degree of group solidarity to consolidate their identity.
  2. **Formation typically involves a redefinition of the struggle to establish formal recognition for the marginalised identity**. Recognition for diversity in group comes to the force and identity becomes redefined in a more distinct manner.

- Medical and social approaches applied for deaf people.
- Medical model – not being able to hear or hearing loss regarded as pathology or disability that can be measured and requires intervention such as speech or hearing therapy or hearing aid.
- Social model – deaf as a linguistic minority group (sign language) a specific and distinct culture. Rejects deaf being disabled. Sign language distinct culture found amongst deaf communities.
- **Criteria that influence acceptance in the deaf community**: audiological (being deaf), linguistic (acceptance in sign language), social (integration in community by attending deaf events and functions) and political (participation and influence in areas related to deafness such as lobbying). Meeting all 4 criteria have a strong identification within deaf community.
- Separate schools is used; conversational customs, jokes and specific technologies developed to cater for needs of deaf, are all examples of how the deaf community had developed a distinct culture over time.
- The culture that developed amongst deaf community is strong. Previously sign language was not used, and deaf experienced linguistic and cultural discrimination.
- Deaf formed organizational networks on various levels with separate sport events, newsletters, etc.
- Deaf favours deaf partners when getting married.
- Proportion of deaf people do not want to integrate with members of hearing community.
- More deaf children are born to hearing people.
- More debates whether separate schools are more beneficial for children with disabilities or should be included in mainstream schools in order for special needs to be adapted. However, strong argument against integration – inclusion is regarded as exclusion.
- Schools for deaf and deaf social clubs are cornerstones for the deaf culture. Sign language main communication medium.
- Clubs serve to counter the isolation from the hearing world.
- Establishing a strong deaf identity is part of the first wave of identity formation and the deaf school and deaf social club are both instrumental in this regard.
- Second wave of identity formation, different members of deaf community may wish to have different levels of integration with the hearing community based on their varying other identities.
- Decrease in importance of deaf social clubs, due to deaf people being more confident in identity.
- Any difference amongst deaf people should not be ignored, or be discriminated against.
- Accordance with affirmative model, deaf should be central in addressing their needs and establishing their identities.

UNIT 9
Family problems

Family   Group of people directly linked by kin connections, adults caring for their kids.

Kinship   Connections between individuals through marriage or connect blood relatives.

Marriage   Sexual union between two adults.

Nuclear family   Two adults live in household with own or adopted children.

Extended family   Close relatives other than married couple and their children; grandparents, brothers and sisters, uncles and aunts, etc.

Monogamy   Man to be married to only one women at a specific time.

Reconstituted family "stepfamily", parents and children.

- Functionalist sociologists view society as being made up of interrelated and interdependent parts (same as body).
- Parts of society in terms of functions they fulfil in maintaining society.
- Food and shelter should be provided. This function is fulfilled by economic subsystem or institution in society.
- There are various subsystems or institutions in society, each specific function for wellbeing of society.
- Family as a societal institution or subsystem, fulfills specific and vital functions in the maintenance of society.
- Order in society is made possible by value (what is good/bad) consensus (human life is sacred; you may not kill).
- Order is based on value consensus.

Theorists and functionalist approach explain function of family:

1	**George Murdock**	- Family problems performs four crucial functions in society.<ol type="i"> - Acts as regulator for sexual activity between two adults - An agent for biological reproduction - Responsible for educating new members of society to ensure their orderly functioning - Family has a critical economic function to society. Murdock maintains without the economic function life would cease … (provision and preparation of food).
2	**Talcott Parsons**	- Family in modern industrial society performs two functions for society.<ol type="i"> - Responsible for primary socialization of new members of society (way of culture to ensure stability and order). - Family is responsible for stabilization of (adult) personalities. (when one family experience bad day at work, he/she should go home to discuss it at home).

3	Robert Lauer	• Maintains family plays a key role in regulating sexual behavior, reproduction and rearing children.
		• Important function of family is to provide a primary group of individuals (important for adults & children).
		• We have a personal status in primary groups. We gain an understanding of the kind of people we are and learn the kind of norms by which we are to live.
		• Primary group = human nature comes into existence – man does not have it at birth, he cannot acquire it except through fellowship, and it decays in isolation.
4	Marxist and feminist approaches	• Conflict theory developed from a general Marxist approach in which the analysis of power dynamics is seen as particularly important.
		• Feminists also draw attention to the unequal power relations that exists between family members.
		• Believed that the unequal power relations can contribute greatly to family problems such as domestic violence.

2. FAMILIES AS A SOCIAL PROBLEM

According to functionalist approach two types of problems can be identified in relation to family:

- **Structural problems** (breaking up of husband and wife and children relations. Supportive problems such as emotional support, lack of support for family arise (independent/interdependent).
- **Problems related to a lack of support** (Supportive failure).

Family has specific functions to fulfil in and for society. For family to fulfil these functions:
1. Be structurally complete (father, mother and children)
2. Act as a support group (providing emotional support, sexual gratification for married couple)
3. Make biological reproduction possible
4. Promote socialization of children

Family is not a social problem in itself, but it becomes problematic when it cannot fulfil its functions.

3 situations which falls short of the ideal sketched family:

1	Disrupted families	Various reasons for absence of a parent:
		a) Divorce
		o Laws become liberalized.
		o Divorce became destigmatised.
		o Growing economic independence of women made it easier for women to seek divorce (only 2 grounds for divorce: irretrievable breakdown of marriage & mental illness/continuous unconsciousness of one of the partners).
		o Previously only innocent party could obtain a divorce. No longer necessary to prove that your spouse committed a matrimonial offence such as cruelty, desertion or adultery.
		b) Abandonment
		Many reasons why parents abandon their children. In SA's history, migrant labour system had a devastating effect on black families.
		c) Death
		Death is natural and inevitable, but has negative consequences for family (AIDS for example).
		d) Unmarried parenthood
		Through divorce, or single parenthood. Social value system has changed; father now also has a say in decision about his child.

2	**Reconstituted families**	Stepfamilies. At least one of the adults has children from a previous marriage or relationship. Some problems are: • Demands by biological parents for visiting rights to their children • Reconstituted families often merge children from different backgrounds • Few rules or presentations on relationships between a stepparent and a child.

3	**Family violence**	People have better chance of being abused at home than in a street at night. Family violence consist of:
		   o Physical abuse
		   o Sexual abuse
		   o Emotional, verbal and psychological abuse
		   o Intimidation
		   o Harassment
		   o Stalking
		   o Damage to property
		   o Entry into residence without consent
		
		 • Physical abuse biggest problem. Towards children, siblings, spouse, parents or the elderly.
		 • During 1980s 95 % of police reports on spousal abuse related to men abusing their wives (patriarchy – ideology of male superiority and can be described as a system of belief men more capable then women except at home).
		 • Today, family violence is due to dysfunctional families.
		 • Many cases of husband abuse occur to result of self-defence.

3. FAMILY PROBLEMS AND QUALITY OF LIFE

1	**Physical and emotional difficulties**	• Divorce sets one free to enjoy life again, but disrupt a primary relationship, a sense of loss and bewilderment may follow. • Divorce people high rate of suicide, die from accidents, suffer physical and mental illness, suffer from alcoholism. • Children suffer problems of adjustment; parents quarrel, play each other off to gain child's loyalty; continual conflict and coldness may cause similar or more serious harm to children. • Abuse children also suffer. Devastation of being reject by a loved one prone to suffer depression and alcoholism later in life.
2	**Poverty**	• Single-parent / female-parent families more prone to poverty. • Single mothers greater risk of poverty. Impact on academic opportunities and achievement of children, lessening their change for good employment opportunities and enhancing chance for perpetuation of poverty. • Young girls may exchange sexual favors for income to provide for families, greater risk for HIV-infections.
3	**Deviant behavior**	• Children of mother-only households more prone to criminal activity, being detained, problematic school careers, absent from school, smoking. Adolescents from divorced families more prone to drug and alcohol abuse, engage in premarital sexual activity, etc. • Children from intact families attend school more regularly, better marks, fewer behavioral problems. • Child-headed families may also create social problems such as street children and orphans.
4	**Maladjustment**	• Refers to various kinds of difficulties that may be experienced by people from disturbed families; antisocial behavior, lack of security, rigid conformity to peer expectations, difficulties in relating to others, withdrawing from relationships and identity problems.

1	Changing norms	- Divorce more acceptable. Single parenthood more socially acceptable. - Modern nuclear family fewer people to turn to for support than in the case in extended families. - Relationships in families far more intense and can therefore become more explosive.
2	Social roles	- Family ad marital discord due to division of labour between spouses. - Social role obligations in modern family not as clear-cut in traditional settings. - Inflexible marital roles place emotional burden on individuals. - Role flexibility necessary where women choose to work outside home, and role obligations negotiated for equal sharing of responsibilities and privileges. - Realistic expectations from "stepparents" should be expected. - More women will die in SA due to AIDS more men will become caregivers in families.
3	Cycle of violence	- Violence a learnt behavior. - Children model parent's behaviour. - Family problems tend to continue (divorced parents, children experience disruption in their own relationships).
4	Social stratification	- Social class, level of education, employment and residential area may impact directly/indirectly on functioning of family. - Financial problems place strain on marital and family relationships. - Couples lower socioeconomic level in society more prone to divorce. - Couples from middle/upper levels of society usually have assets that have to be distributed after divorce.
5	Impact of changing social structures	- Changes in society lead to better opportunities for women. Many women employed outside the home. Household tasks difficult to accommodate, and difficulties to marriage. - Stress can be added to family life, by external factors, such as economy (retrenchment, unemployment) religion, governmental programmes, educational system.
6	Attitudes	- Negative attitudes towards single-parents may contribute to problems in such families ("labelling of children"). - Violence and abuse in families – exposure seems to make it more acceptable. - Beliefs such as the man should be the dominant one in family. - Discipline to slap someone is regarded as acceptable. - Anger about being HIV effected often causes men to physically/sexually abuse wives/partners.
7	Values and homogamy	Homogamy tends to correlate with marital happiness. Not necessarily couples from similar backgrounds for respect. But greater similar backgrounds bring satisfactory marriages.
8	Value of success	Success in monetary germs often means long hours at work and minimal contact with family. Time to consume earning a living is less time to enjoy family life.
9	Ideology	- Most debated concept. A set of beliefs what an ideal family should be. - Unrealistic views of family lead to stress, unhappiness increase in violence. - Expressing feelings freely can also create conflict which spiral out of control. One must find balance between suppressing and expression emotions and feelings. - A belief what goes on inside the family is nobody else's business.

- Experimentation with new forms of family structures (marriages) should be based on short-term contracts with an option to renew the contract at expiration.
- Family life education.
- Marriage enrichment programmes.
- Family violence should be addressed through the judiciary, education and social support services.
- The problems of poverty in society should be addressed.

UNIT 10
Domestic workers in South Africa

The year 1970 can be seen as starting to break pattern of domestic workers having less and less rights but it is only in 1997 that formal recognition of the rights of domestic workers was established.

1.1   Domestic workers without rights equal domestic servants

Jacklyn Cock studies (1980):
- Racial politics played out in domestic scenes on a daily basis where domestic workers were treated unfairly, humiliated and removed from their worn families by being live-in domestic workers.
- White female employers regarded as ladies of leisure, and underpaid black employees with low formal education.
- Triple oppression refers to the racial, class and gender discrimination against black women for decades.
- Cock's studies highlight that domestic workers were not treated with humane consideration , no legal rights.
- Domestic workers were employed under goodwill and conscience of employers.
- Little understanding of need of domestic workers family life, funerals, school related matters, etc.
- Salaries low.
- Unfair labour practices associated with domestic work was structurally ingrained in SA society and free and fair democratic elections on its own wasn't going to change the situation.
- Mostly by black women. Long hours, hard work. Without basic rights such as maternity leave, sick leave.

1.2   South African legislation and domestic work

- Developments such as new Labour Relations Act (1996) the Basic Conditions of Employment Act (1997), the amendment to the Unemployment Insurance Act to include domestic workers (2002) and the Domestic Worker Sectoral Determination (2002) set stipulated minimum wages.
- Huge improvement for domestic working conditions.
- Employment under conditions. Domestic workers took up rights, by claiming unemployment insurance, putting complaints against employers, etc.

1.3   Professionalization of domestic workers

- Professionalization of domestic workers included acknowledgement that domestic work has to be done and that it is important to get it done.
- Must have certain skills and knowledge.
- Specific tasks and precise remuneration must be agreed upon beforehand. Must be completed within working hours, worker received training. If can cook or look after kids, increased remuneration is needed.
- There are cleaning of companies, as well as au pair work (temporary live-in nanny from another country; part-time income, some studies, own transport, help with children).

- Nannies take physical care of children, no driver license.

2. DOMESTIC WORKERS AND EMPLOYERS

2.1 Intimate nature of domestic work

- Childcare, emotional labour. Emotional work take place within private settings – homes. Domestic workers give up their own personal lives in order to become second class household members in their employers home.

2.2 Domestic work and gender

- White women occupied ranks of domestic services and placed black workers.
- Cooks or "houseboy" was common in colonial period in Africa and lesser extend in SA during Apartheid era.
- Since 1930s black women dominated domestic services.
- During 1970s and 1980s black male domestic workers were only 10 %.
- Butler associated with England.
- Black women earn much less than other types of domestic work.
- Unequal relationship between women received in-depth attention by feminists. Marxist feminists' in 1970s that domestic tasks are crucial for "capitalists accumulation" – industrial capitalism is only possible if domestic unpaid work, such as childrearing and cleaning are performed and these tasks are almost exclusively done by women.
- Not all women received this allocation of domestic work. White women employed black women to do this task.
- The feminist movement was to ensure that the conditions under which domestic work is done, changes.

3.3 Domestic workers and relationships with families

- Relationships between domestic workers and family often strained, with employers having little understanding of the family demand of their domestic workers.
- Some black employers may forge a relationship in the form of distant cousin/family friend from rural areas when they hire their domestic workers – cheap labour. Hiring them is seen as a favour, taking them away from rural life which lacks hope and prosperity.
- The shift to do "live-out domestic work" instead of being a fulltime live-in domestic worker is tied up with domestic workers desire for independence and to be able to look after their own families.
- Every action is controlled by employer, almost imprisoned. Live-in domestic worker sense of control and achievement is not possible as live-out domestic worker.

Conclusion
- Effort to change descriptive term, domestic servant to that of domestic worker.
- Dynamics involved in domestic work - race, gender, citizenship status, union membership and formal educational levels are of particular importance in this regard.
- Domestic workers/nannies/au pairs with full citizenship status and relatively high formal education levels are the least likely to be exploited.
- Feminist dream of professional domestic services where domestic workers can take pride in their work is still just a dream for the overwhelming majority of domestic workers.

UNIT 11
Health Care and HIV/AIDS as social problems in South Africa

- Disease and health are not equally distributed among the different genders, occupations, social classes, rural and urban dwellers, and racial groups. Great differences exist in this regard and social factors are among the factors that influence disease and health care.
- Contagious and parasitic diseases account for 2 % white deaths, 12 % coloureds, 15 % blacks. Living conditions, lifestyle, knowledge of disease prevention has influence.
- Men at higher risk of death due to heart and circulatory systems than women also due to relation to difference in occupation and lifestyle.
- Large number of population do not belong to a medical aid or cannot afford it; must rely on government or public medical care.
- **Inequality of care is one reason why health care is regarded as a social problem**.

Definition of disease and health care as social problems

Social behavior and socio-economic factors play a part not only in nature and incidence of disease and health care, but also in inequalities regarding obtaining and affording medical care.

Disease and health care defined as a social problem because inequality of care occurs in society, (physical and mental illness can be induced by social factors).

2.   KEY PROBLEM AREAS IN DISEASE AND HEALTH CARE

1	AIDS: competing moralities and ways of life	- Painful and fatal condition, no known cure. - AIDS pandemic is caused by HIV that attacks certain white blood cells, causing immune system to collapse. Person then falls prey to infection. - Affects all aspects of social life, particularly sexual and family activities. - Becomes a battleground of competing moral values and lifestyle. - AIDs is culturally interpreted, signified and given moral meanings. - Can also be seen as social problem since it contains **four key elements** of social problem: - General awareness of social condition of society - Pressure groups such as Treatment Action Campaign defines the problem - Certain values and norms under threat - Perception AIDS can be resolved through collective action.

2	Moral conservative perspective on AIDS	• During 1960s and 1970s moral excuses were argued. AIDS a reflection of permissiveness and homosexuality. • AIDS became less moralistic knowledge of the way in which the disease is transmitted has grown and as strategies for control have been created. • Antigay, antipermissive arguments and the public in general have become less harsh in the accusations against homosexuals because an understanding of the development and nature of AIDS now exists.
3	Representation of AIDS in gay debates	• Gay commentary on AIDS issue does not confirm a direct connection between AIDS and homosexuality. • Gay stress viral origins of disease and point to vulnerability of heterosexual groups to AIDS. • Stress that AIDS is connected to certain sexual practices (anal) rather than particular category of people (homosexuals). • AIDS can be controlled by small changes in lifestyle (condom use). • Gay writers deny their own promiscuity, drug abuse and anal intercourse which are dangerous. • The new awareness of safer sex among gays, underlies the moral conservative, namely the initially "homosexual promiscuity was responsible for the spread of AIDS".
4	AIDS in feminist debates	• AIDS was initially perceived a gay man's disease and public in general paid little attention to it. • But heterosexual men and women also got disease. • Feminist writers argued dominant sexual ideologies reflect and reinforce sexual privileges and power over men (men cannot control sexual urges). • Women face dilemmas and difficulties to practice safe sex especially where there where strong cultural beliefs resent.

3. EPIDEMIOLOGY OF AIDS

AIDS is a health condition in which natural immune system of body is broken down, makes body susceptible to infections, rare cancers and serious brain damage. Body fluids such as blood, semen and cervical secretion transmit HIV. Transmission occurs 3 basic wasy:

1. Penetrative sex with an infected partner
2. Direct exposure to infected blood (drug users share needles or contaminated blood products)
3. Infection that is passed on from a pregnant mother to her unborn baby during birth / breast feeding).

In SA people generally get AIDS more quickly because of malnutrition, lower resistance to virus. Average time for infection to death is estimated 3 – 7 years, with less survival time once full-blown HIV/AIDS has set in.

5 Stages of HIV/AIDs life cycle:

1. Precondition – underlying factors make people more or less susceptible
2. Infection – actual contracting virus/disease
3. Latency – period which nobody is aware disease has been contracted
4. Dependency period – last period when person is acutely ill and needs constant care
5. Further consequences – helplessness and death of somebody has effects on household/family/economy.

- Rate of HIV/AIDs higher in poorer countries doe to lower physical resistance to virus as a result of ill health and weak immune system.
- Negative attitude to condom use – associated with unfaithfulness, lack of trust and carrying disease.

4. <mark>SOUTH AFRICAN AIDS SCENARIO</mark>

- Still some resistance to condom use, cultural beliefs and practices, patriarchy and gender inequality in most black families contribute to a worldwide problem.
- AIDS has a cultural significance and meaning – believed that women are to blame for cause and spread of HIV/AIDS. Men were infected due to women's infidelity.
- Cultural aspects been identified as responsible for spread of AIDS in SA.
- This unequal power relations between sexes increase women's vulnerability .
- Not just a disease of the poor, spreading among rich and educated groups too.
- Infecting people between the ages of 30 – 34 as their careers take off.
- Mothers die young and leave their children to grow up with their grandmothers, who are increasingly becoming the main caretakers of their grandchildren. Some children left on their own.
- Life expectancy in SA to 47 years. Severe impact on economy.

Following problem areas in SA health care:
- *Unequal distribution of medical services and staff in different areas in the country*
- *Misapplication of limited services and staff*
- *Unequal access to health care due to finances, geography, race, social class.*

a) Unequal distribution of health care services and staff

- Important that health care (hospitals, clinics and laboratories) health care staff (medical and nursing practitioners, paramedics) should be within reasonable distance of all patients.
- Grossly unequal distribution of facilities in SA – relates to social, racial, rural and urban differences.
- Free-market system is distributed according to capacity of patients to pay for medical care, and not on real needs that exists, (rural areas).
- City dwellers can afford private health care, more whites belong to medical aids in cities.
- Perception is that private hospitals rendered by professionals who operate on a 'free for service' basis are better than service rendered by government in rural areas.

b) Curative medicine at the expense of preventative medicine

- Large part of SA still living under poor conditions, insufficient housing, congestion, polluted and insufficient drinking water, no sewerage and garbage removal, under-nourishment and malnutrition still relevant.
- All relate to high incidence of disease such as cholera, typhoid fever, TB, infant diarrhea, etc.
- Health care needs improvement of social conditions, general living conditions, health education.

c) Unequal access to health care

- <mark>Geographical obstacles</mark>
  Distribution of health care staff, facilities and services not proportional to number of people living in rural and urban areas. More services in urban than rural areas. People don't always have access or means to travel to these services.
- <mark>Obstacles that are related to finances, social class and race</mark>

SA's economy is based on free-enterprise system (capitalism) with elements of a welfare state. Country has a population that is characterized by racial and socio-economic and social class differences.

Main features of free-enterprise system that affect access to health care:
- Health care services generally sold to free market. Little government interference.
- Distribution of services in cities and rural areas determined by buying power of individuals.
- Facilities like hospitals, labs, chemists are owned by companies or private individuals.
- Health care staff operate according to fee per item payment system.

- Patients who can afford health care can choose their service provider. Private health care critisised by Marxists or the conflict of it: good health care for rich, poor health care for the poor.
- Private health care tends to attract best medical and nursing professionals and paramedics. Their provide motive by patient's medical schemes.
- Patients who use public health care and medical schemes with fewer benefits are generally not in a position to choose service provider.

5.   DIFFERENT HEALTH CARE SYSTEMS

Ideal type	- An ideal is an abstract thought or mental construction. - Does not describe reality itself but merely serves as model for describing the realities of similar health care systems of different countries. - In practice no health care system exhibits all the features of particular type of health care system.
Free-enterprise system	- Associated with capitalism. Some shortcomings: - Gives rise to two-class health care system: one for rich (with medical aid) and one for the poor, provided by government. - Does not meet all the needs of population. Focus on curative services rather preventive health care. - Concentrated mainly in cities. - Profit motive can give rise to unnecessary medical interventions (operations, medicine, lab tests, etc) driving up costs of medical aid. - As patients misuse medical schemes, costs rise, professionals set up luxury hospitals and costly equipment for relatively rare conditions.
Walfare-state system	- Occurs in all industrialised countries with a capitalist economy that contains elements of a welfare state. - Welfare state features private/public health care services - Employees belong to medical scheme - Free/cheaper medical aid for the poor - All members of population have access to health care (private or public) - Health care workers in public work for salary. - Emphasis on preventive medicine. - Better distribution. - Some problems with welfare-state systems: - Public sector workers less motivated to render best services - Best staff not always drawn - Public service and facilities cannot always handle volumes of patients - Patients who can afford private medical aids continue to more personal and better care than patients who use public health care.

Socialist system	- Socialist countries such as Cuba, China. - All health services and facilities are owned and controlled by state. - Health care staff work for a salary and employed by state. - Health care regarded as basic human right and services are accessible to total population. - Health care staff required to be involved in preventative and curative services. - Communities directly involved in health care delivery and planning in order to address specific needs and problems Some major problems: - Patients cannot choose their doctors. - Industrial workers and children receive priority. - Medical professionals enjoy relatively low status, earn almost same salary as teachers.

On a societal level, the answer to this question lies in a government s health care policy and the implementation thereof, among other things. A health care policy refers to structures created by government and explicit and implicit measures taken to directly and indirectly help improve and maintain a population s general health. From time to time, health care policies change in order to deal with social problems that can result from changes in mortality and morbidity patterns, and issues of health care delivery as needs arise for new health care services.

6.   VISION FOR HEALTH IN SOUTH AFRICA

Equity	The health of all South Africans will be secured and improved mainly through the achievement of equitable social and economic development such as the level of employment; the standards of education; and the provision of housing, clean water, sanitation and electricity. In addition, reductions in the levels of violence and malnutrition and the promotion of healthy lifestyles should be addressed. The provision of accessible health care services should also be addressed.
Right to health	Every person has the right to achieve optimal health and it is the responsibility of the state to provide the conditions to achieve this. Health and health care (like other social services, and particularly where they serve women and children) should not be allowed to suffer as a result of foreign debt or structural adjustment programmes.
Primary health care (PHC) approach	The ANC is committed to the promotion of health through prevention and education. The primary health care approach is the underlying philosophy for the restructuring of the health system. It embodies the concept of community development and is based on full community participation in the planning, provision, control and monitoring of services. It aims to reduce inequalities in access to health services, especially in the rural areas and deprived communities.
National Health System	A single comprehensive, equitable and integrated National Health System (NHS) should be created. There will be a single governmental structure to deal with health based on national guidelines, priorities and standards. It will coordinate all aspects of both public and private health care delivery, and will be accountable to the people of South Africa through democratic structures. All existing public sector departments of health (including local authorities and also homeland, military and prison services) will be integrated into the NHS. All racial, ethnic, tribal and gender discrimination will be eradicated. 8oth public and private providers have major contributions to make and will operate within a common framework that will encourage efficiency and high quality care.
Coordination and decentralisation	The provision of health care will be coordinated among local, district, provincial and national authorities. These will, as far as possible, coincide with provincial and local government boundaries. Authority over, responsibility for and control of funds will be decentralised to the lowest level possible that is compatible with rational planning and the maintenance of good quality care. Clinics, health centres and independent practitioners will be the main points of first contact with the health system. Rural health services will be made accessible, with particular attention being given to improving transport.

	Health services will be planned and regulated to ensure that resources are rationally and effectively used to make basic health care available to all South Africans and giving priority to the most vulnerable groups. Maternal and child care, the protection of the environment, services in the rural areas, women s health and the care of the disabled will be prioritised. Appropriate services to adolescents and young adults will also be provided. In addition, there will be a focus on the prevention and control of major risk factors and diseases (especially AIDS, tuberculosis, measles, gastro-intestinal disease, trauma, heart disease and common cancers).
Promotion of health	Attention will be given to health education on sexuality, child spacing, oral health, substance abuse, and environmental and occupational health. Health workers at all levels will promote general health and encourage healthy lifestyles. The govern- ment will seek to establish appropriate mechanisms that will lead to the integration of traditional and other complementary healers into the NHS.
Respect for all	Within the health system, workers have to respect the right of all people to be treated with dignity and respect. A Charter of Patients Rights will be introduced. Furthermore, individuals, interest groups and communities have the right to participate in the process of formulating and implementing health policy.
Health information system	Appropriate and reliable data will be systematically collected and analysed as part of a comprehensive health information system essential for NHS planning and management purposes. It will also allow for promotion of relevant research to address the most important health problems of the community. The public and private sectors will be required to collect and submit relevant data in order to facilitate planning at local, provincial and national levels. The health information system of the NHS will thus gather universal, opportune, reliable, simple and action-oriented types of data to inform the entire system and increase its effectiveness.

Conclusion

Part 1: Sociology of families

All the phenomena discussed in this study guide are not new. They have collectively changed social life in significant ways by changing the different perspectives on gender and sexual and parental relationships. They show that contradictions, ambivalence, anxieties and conflicts over the ordering of gender, sexual and parental relationships are based on different theoretical perspectives in the Sociology of Families (Elliot 1996:214). Diverse and changing family patterns are central to the concern that is evoked by gender differentiation and intergenerational studies. Socioeconomic realities and labour market fluctuations contribute to phenomena that influence daily family living.

Dissension over the roles of men and women in family life and wider society is important to the debates on these issues. Feminism is seen as being responsible for the attack on the conventional conjugal family as a major site of patriarchal domination while emphasising personal autonomy for women. This position is frequently cited as a major cause of change in sexual, marital and parental relationships. Single parenthood, delimiting male labour markets and evoking fear of men s redundancy are all phenomena causing change in family relationships.

Part 2: Sociology of social problems

You have studied a number of social problems in South Africa relating to crime, stigma, family violence, domestic workers, health care and HIV/AIDS. We approached each of these problems from a slightly different angle or perspective. Now that you have the necessary background, you can reflect on the nature of social problems and can examine each in the light of their general characteristics in societies. Throughout the study guide, we emphasised that all social problems are interrelated. Remember that this depends on how you look at social phenomena and whether you consider them to be personal or societal issues. When a phenomenon is identified as a social problem, it should not only correspond with international ideologies but is also shaped by a

particular historical context that is unique to a specific society. You should now be able to show why poverty, crime, the provision of health care services, domestic and family problems, and domestic work are all defined as social problems internationally and particularly in South Africa.

Final conclusion

Throughout this study guide, we discussed the relationship between contemporary family life, social problems and society. Our purpose was to enable you to develop an understanding of the nature of and complexities in the lives of families, such as gender relations and social problems that affect families and society as a whole. The causes and consequences of social problems such as unemployment, poverty, inequality and HIV/AIDS (with special reference to South Africa) should have contributed to your understanding of different ways of dealing with these problems. You can apply this knowledge in analysing families, gender dynamics and social problems in different societies. It outlines the contradictory viewpoints of social problems and family relations in societies and the way in which these relationships are shaped by social phenomena such as problems in the family and the HIV/AIDS pandemic. It should be clear that social problems are all interrelated and are seen as symptoms of some underlying problem in the structure of society (which refers to both the functionalist and conflict perspectives on crime and deviance). In other words, society is a highly complex system with complex human beings who fulfil a multitude of roles and define their lives in unique ways. Since people belong to different groups, they have different norms and values. A breakdown in these norms and values lead to social problems in society.